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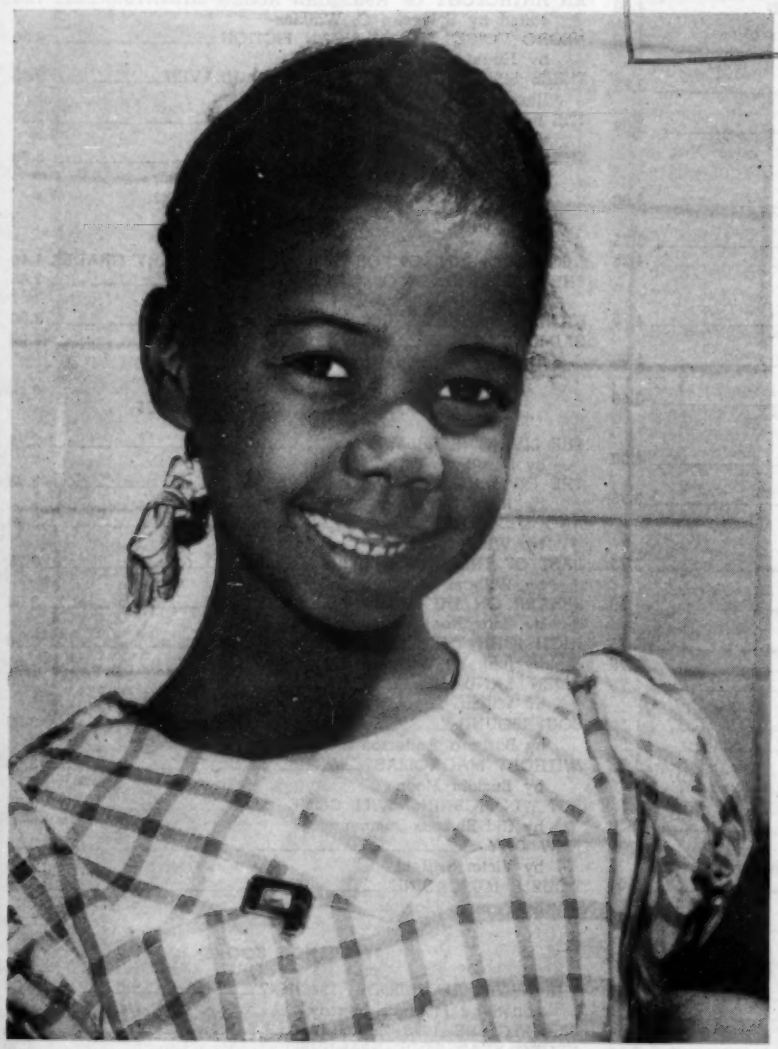

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Vol. 56, No. 5 Whole Number 461

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THE CRISIS *was founded in 1910 and is the official organ of the National Association for the Advancement of Colored People. It is published monthly at 20 West 40th Street, New York 18, N. Y., by the Crisis Publishing Co., Inc., Dr. Louis T. Wright, president; Walter White, secretary; and Mrs. Lillian A. Alexander, treasurer. The subscription price is $1.50 a year or 15 cents a copy. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscription may be changed as often as desired, but both the old and new address must be given and three weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage, and while* THE CRISIS *uses every care, it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y. under the act of March 3, 1879.*

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EDITORIAL ROUNDUP

COVER—Little Marshienel McGilvery was a pupil in the Slater-Langston elementary school, Washington, D. C., at the time this picture was taken.

•

JOHN E. MOSELEY, of New York City, has had a brilliant career as a radiologist. He is a member of the American College of Radiology, the Radiological Society of North America, and the New York Roentgen Society. He is a member of the New York State Tuberculosis Committee and a Diplomate of the American Board of Radiology. Dr. Moseley has long been active in medico-community work in New York as chairman of both the Advisory Council and the Harlem division of the New York City Cancer Committee. He is director of the Cancer Prevention Center at Sydenham hospital and assistant radiologist at the Mt. Sinai hospital, both of New York City. He holds a B.S. from Harvard college, with an M.D. from the University of Chicago.

•

FRANKLIN H. WILLIAMS is assistant special counsel of the NAACP and one of the attorneys active in the Merriam school case. EARL L. FULTZ is a free-lance writer and lives in New York City.

•

RENE MARAN is probably the best known of contemporary French Negro writers. Born in Fort-de-France, Martinique, in 1887, M. Marán was taken by his parents to France at the age of four. He served for seventeen years (1909-1926) in the French colonial service in French Equatorial Africa, resigning in 1926 to devote himself to writing. He has an unexcelled reputation both as writer and crusader against the oppressive conditions of French colonial rule. In 1921 he won the coveted Prix Goncourt with *Batouala*, a novel of African life.

LEOPOLD SEDAR-SENGHOR, deputy from Senegal and a member of the French Socialist party (SFIO), was born on October 9, 1906, at Joal, Senegal, Africa. He studied under the French fathers at Saint Esprit (Ngas-O-Bil), at Dakar, first at the *college* Libermann and later at the Lycée Van Velenhoven. Coming to France on a government scholarship, he pursued his studies at the Lycée Louis-le-Grand and the Sorbonne, becoming an agrégé in grammar in 1935. M. Sedar-Senghor taught for three years at the Lycée Descartes at Tours and in 1938 was appointed to the faculty of the Lycée Marcelin Berthelot.

He entered the French Army in 1939, was captured by the Germans in 1940, and exchanged in 1942 with other sick prisoners. After the French liberation, he became a member of the Front National Universitaire, in charge of courses at l'Ecole Nationale de la France d'Outre-Mer. He was also a member of the constitutional committee which drafted the constitution rejected by the French people in the referendum of June, 1946.

M. Sedar-Senghor is a prolific writer on such subjects as linguistics, ethnology, politics, and literature. He has collaborated on such reviews as *Cahiers du Sud, Poésie 45, Esprit, Presence Africaine*, etc., and published two volumes of poems, *Chants d'Ombre* (1943) and *Hosties Noires* (1948).

DR. MERCER COOK, the translator, is professor of French at Howard university, Washington, D. C.

•

IRIS V. OWENS lives in Cincinnati, Ohio. She is very active in the Cincinnati branch of the NAACP and regularly plays character parts in *Private Citizen 13*, a weekly radio program written and directed by her husband, Robert Owens.

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COLLEGE and SCHOOL NEWS

The twenty-third annual home-making institute of BENNETT COLLEGE, April 3-8, was addressed by Mrs. Ruth Bryan Rhode of Ossining, N. Y., former ambassador to Denmark and daughter of the late William Jennings Bryan. Other speakers addressing sessions of the conference were Adelaide Hill, formerly professor of sociology at Smith college; Dr. Ruth C. Sloan, chief of the Near East and African branch of the Public Affairs Overseas Program Staff of the State Department; Clarence Pickett, of the American Friends Service Committee, Philadelphia; Dr. Marynia Farnham, psychiatrist of New York; and Bess Furman, Washington correspondent of the *New York Times*.

Dr. William M. Boyd, professor of political science at ATLANTA UNIVERSITY, participated in a regional conference on international relations held at Durham, N. C., March 24-26. The conference was sponsored jointly by the Brookings Institution of Washington, D. C., and Duke university and was held for the purpose of diffusing an understanding of the approach to foreign policy and international relations as it has been developed by the Brookings Institution.

Robert Gwathmey was opening speaker at the university's eighth annual exhibition of paintings, sculpture, and prints by Negro artists. A native of Richmond, Va., Mr. Gwathmey was educated at the Pennsylvania Academy of the Fine Arts, Philadelphia, and is the holder of numerous prizes and awards in the field of art.

Stephen Henderson, a MOREHOUSE COLLEGE senior from Key West, Florida, has won the first prize of $50 in a short-story contest sponsored by *Young People*, a publication of the Northern Baptists. Mr. Henderson's prize-winning story is titled *A Case of Myopia*.

Annual religious emphasis week was observed at Morehouse March 6-11, with Rev. L. V. Booth, pastor of the First Baptist church in Gary, Indiana, in charge of the programs.

The third Southern Regional Conference for Trade and Industrial Supervisors was held at TENNESSEE A. & I. STATE COLLEGE April 4-7, under the sponsorship of the U. S. Department of Education. Industrial educators from ten southern states participated in the conference.

Benson L. Dutton, director of the division of engineering at the college, has been elected the only Negro corporate member of the American Society of Civil Engineers, one of America's oldest engineering societies.

Seventy-nine of the highest ranking students of the college were honored at a special assembly program in the auditorium in February. The college band was one of three Negro musical organizations which participated in the exercises marking the official opening of the gates of Oak Ridge, Tenn., on March 19. Oak Ridge is called America's "atomic city."

Addresses by Governor Gordon M. Browning of Tennessee and Dr. Martin Jenkins, president of Morgan college, Baltimore, highlighted the annual session of the Tennessee Negro Education Association, which held its sessions at the college April 14-16. Theme of the meeting, attended by approximately 1,000 members of the association, was "Education for Participation in American Democracy."

Officers of the TNEA, in addition to President Eppse, are R. T. Butler, Murfreesboro, first vice-president; J. K. Petway, Nashville, second vice-president; Alex Carney, Chattanooga, third vice-president; G. W. Gore, Jr., Nashville, executive secretary; Mrs. Katherine Allen, Woodlawn, assistant secretary; Mrs. L. Seets Hampton, Ripley, recording secretary; Mrs. Algee C. Outlaw, Brownsville, assistant recording secretary; Mrs. Martha M. Brown, Nashville, treasurer; and J. L. Buckner, Memphis, parliamentarian.

Dr. Walter S. Davis, director, and R. E. Clay, associate director, of the Tennessee Business Institute have announced a series of regional institutes to be held throughout Tennessee between April 11 and May 5.

Fifteenth annual state music festival was held at VIRGINIA STATE COLLEGE April 8-9, with more than 3,000 students participating in choruses and bands. Adjudicators of the festival were Mrs. Carol M. Pitts, associate professor of music, State Teachers college, Trenton, N. J., judge for the choruses; and Arthur L. Williams, associate professor of wind instruments and director of bands at the Conservatory of Music, Oberlin college, Oberlin, Ohio, judge for bands.

William Shakespeare's "Hamlet" was presented at the college on March 23 by a cast of distinguished players from the Barter Theatre of Virginia; and the Hampton Institute band, under the direction of Benjamin Bernstein, on March 13. A work conference on health education for teachers, under the direction of Frank S. Stafford, Office of Education, Washington, D. C., was held at the college March 14-18. Among visiting speakers were Mollie C. Faison, National Tuberculosis Association; Ambrose Caliver, Office of Education; T. E. Roberson and E. A. Benjamin, public health service; and Clarence W. Davis, American Association of Colleges for Teacher Education.

The twentieth annual festival of music and art was held at FISK UNIVERSITY April 20-23 with the first performance of the new cantata, "Golgotha," as the outstanding feature. Text for the cantata is a poem by Arna Bontemps; the music is by John M. Work, professor of music and theory at Fisk.

Other features of the festival were concerts by Josh White, famous ballad singer, and Helen Phillips, soprano. Seminar guest speakers included Lillian Smith, novelist, author of the best-seller *Strange Fruit;* Dr. Edwin Embree, former president of the Rosenwald Fund; and Dr. Luther Evans, librarian of Congress.

Fisk archivist Dr. Dwight H. Wilson has been appointed chairman of the committee on college and university archives by the Society of American Archivists. Serving with Dr. Wilson are Dr. Clifford K. Shipton, Harvard university archives; Dr. Francis L. Berkeley, University of Virginia archives; and Dr. Gaston Litton, University of Oklahoma archives. The committee will direct its efforts to developing university archival programs in both the United States and Canada.

The college choir of VIRGINIA UNION UNIVERSITY began its northern tour on March 20.

According to President W. J. Trent of LIVINGSTONE COLLEGE, leaders of Salisbury churches have reported $72,000 toward the current expenses of the college.

In March the West Virginia legislature voted an appropriation of $2,714,530 for WEST VIRGINIA STATE COLLEGE to cover needed student dormitories, an agricultural and home economics building, homes for teachers, current expenses, repairs, and equipment.

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President John W. Davis has recently accepted membership on the editorial consultant board of the Educator's Washington Dispatch of Washington, D. C. Dr. Herman G. Canady, professor of psychology, has been selected by Xi chapter of Omega Psi Phi fraternity as the outstanding man of the West Virginia area for the year 1948 for his "distinguished scholastic achievements in the field of psychology." And Dr. Harry W. Greene, of the department of education, has published a pamphlet outlining procedures for induction of student teachers.

Approximately two thousand men attended the third annual Men's Day program at the college on March 20, with the opening address being delivered by Rev. Walter P. Offutt, church secretary of the NAACP. President Mordecai Johnson of Howard university addressed the evening session.

The college participated in the annual observance of Army Day on April 6 with a display of weapons and equipment and a campus parade by the cadet battalion.

SHAW UNIVERSITY lists 129 students on its honor roll for the first semester, according to registrar Mrs. Eva F. Ray. Of this number, thirty are freshmen; twenty-one, sophomores; and twenty-four, juniors. Seniors accounted for the largest number, forty-four. Nine students made all "A" grades: Wilbert E. Nixon, freshman; Florence G. Boone, sophomore; Courtney Brown, Charlie Lyons, and St. Elmo Pugh, juniors; Inez Cogdell, Charles M. England, and Carolyn Y. Prunty, seniors.

Fourth annual festival of the North Carolina High School Drama Association was held for two days at the university in March. Critic-judge of the festival was Constance Johnson, head of the department of the drama at Bennett college, who made awards for the best actor and actress.

Shaw has acquired what amounts to three new buildings in its recent purchase of the Wake county office building, located about a block from the university campus. The structure, formerly the Old Rex hospital building; is valued at $150,000 and extends 198 feet along South Street, a half block from the Raleigh Memorial Auditorium. The property, which runs back 310 feet, at present houses the offices of the Wake county boards of health, welfare, and agriculture. Planning a new building, the county has agreed to move its offices by January 1, 1950.

President Daniel says that the university plans to move its administrative offices into one unit; the second will

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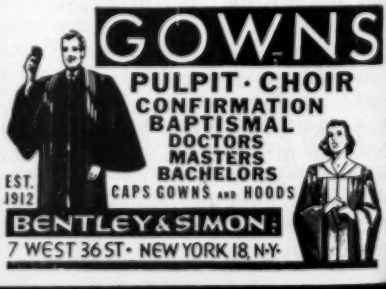

be used as a residence hall for women teachers; but it is not yet decided what will be done with the third.

Religious emphasis week was observed at Shaw March 8-11, with services under the direction of Dr. H. Laurence McNeill, pastor of the Zion Baptist church, Dayton, Ohio. Though classes were held as usual during this week, all extra-curricular activities, however, were suspended.

Shaw's annual faculty concert on April 1 featured Edward Matthews, baritone. This concert is given annually and is an entertainment arranged and presented by the university staff. The Williston high school glee club, under the direction of James Thompson, Jr., was presented in concert in March. Jesse O. Thomas, public relations representative of the American Red Cross, was chapel speaker on March 25.

"Brotherhood, the Road to One World" was the theme and discussion topic for seventh annual men's day at LINCOLN UNIVERSITY (Mo.) on March 29. With Dr. J. Erroll Miller serving as moderator, four Lincoln students elaborated upon the subject, with Mickey Collins and Will Louden of the University of Missouri covering the national and local aspects.

Lincoln has played host to the following meets: On April 23, the annual state high school music festival; on April 28-29, first annual two-day conference on business and employment opportunities for Lincoln graduates; and on March 7-18, the annual school for ministers. Certificates of attendance were awarded thirty-six of the ministers in attendance at the two-week school for town and country ministers. The annual farmers-meet began on March 16, with demonstrations in various aspects of farm work.

Annual pre-Easter religious emphasis week was observed in March, with Father Aloyius Ripper, pastor of the Emaculate Conception church, delivering the opening message. Other speakers participating in the program were Rev. E. E. Chappelle, pastor Second Baptist church, Kansas City, Mo.; and Rev. Gerald Hayden, pastor Quinn Chapel church, Kansas.

MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE is now in the midst of a drive to raise $10,000 on founder's day in an effort to carry forward its educational program.

ALABAMA STATE TEACHERS COLLEGE signed contracts in March for a new dining-hall building which will seat 600 students. The ground floor will be used for the college store and a faculty dining room. Total cost of the building and equipment will be approximately $210,000. This will be the third major building to be erected during the past two years, the first being a new dormitory and the second a library and graduate-classroom building.

A considerable number of Alabama's 6,000 Negro teachers were in attendance at the sixty-sixth annual meeting of the Alabama State Teachers Association held in the Parker high school auditorium March 24-25. The Thursday evening program was highlighted by the presentation of Dr. Mordecai Johnson, president of Howard university, who spoke from the theme of the conference, "Some Current Challenges to Alabama's Teachers."

Recent activities reported at STORER COLLEGE are the debate with Bluefield State college; presentation of the Intercultural Club of Coppin Teachers college, Baltimore, Md., in a discussion of the needs of the African people led by Julius Kiano of Storer; a YWCA-YMCA conference in cooperation with YWCA representatives from Hood college, Frederick, Md.; and presentation of Howard Nathan Gist, noted speaker and columnist, in a lecture on "The Final Test of Democracy."

The Men's Glee Club of Haverford college, Haverford, Pa., and the *a cappella* choir of Storer were presented in joint recital on the campus in March. The Morgan State college *a cappella* choir, under the direction of Orville Morseley, gave a concert in March as part of the Storer exchange concert series.

Dr. Charles W. Buggs returned to DILLARD UNIVERSITY on April 1 as head of the department of biology. Dr. Buggs, who finished Morehouse in 1944, holds M. S. and Ph. D. degrees

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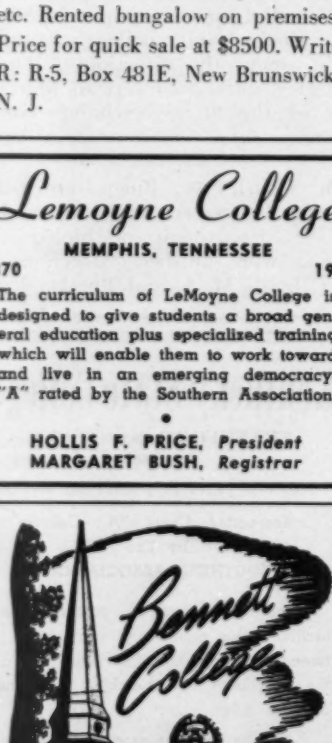

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from the University of Minnesota and has been a member of the medical school faculty of Wayne university, Detroit, Mich.

Annual institute for community welfare, under the supervision of the Dillard homemaking department, held four weekly lectures in March in the Booker T. Washington school.

Gladys Childress was presented in a piano concert at the university on March 6; and Dr. Robert Stevenson, celebrated composer and pianist, appeared in concert on March 22.

The COLLEGE OF EDUCATION AND INDUSTRIAL ARTS (Wilberforce) has received accreditation from the North Central Association, according to President Charles H. Wesley.

Letters to the Editor

TO THE EDITOR OF THE CRISIS:

Negro rights would have been well served had the editorial in your March issue, entitled "The NAACP and the Communists," discussed the necessity of cooperation between the NAACP and the Communists to defeat the mounting lynch terror against Negro citizens as a result of Wall Street's drive toward war, fascism and economic chaos.

Instead it falsely charged that the Communists are "Moscow agents," that they "use the Negro," etc., ad infinitum. Despite the fact that these notorious and motheaten slanders against Communists have been heard before from Hitler, Rankin, et al, it is always shocking to see them slavishly repeated by Negroes who are themselves victims of racist persecution. Crisis readers should not be insulted by such red-baiting drivel.

The pay-off of your hysterical editorial is the arbitrary direction to NAACP members "to elect the proper officers and committees" and to "choose the right delegates to conventions." In the name of saving the NAACP from the alleged Communist bugbear, this is an arrogant attempt to dictate to the branches, an unwarranted and ill-concealed invasion of their dwindling autonomy. NAACP members desire and need more inner democracy—more right to control their organization—not less. Don't hide this issue by yelling 'red'!

This anti-Communist "crusade" can have no other effect than to incite strife, disunity and mistrust among NAACP members and branches. It is a sure path to the disruption of the organization.

The Communists and the NAACP—like all other democratic-minded Americans, Negro and white—have the same enemies, the warmongering, fascist monopolies. We should get together against these mortal foes, irrespective of our differences on other questions, lest one by one every minority group in America is decimated. As a Negro NAACP member and as a Communist, I know that this is a matter of life and death, that it is possible. Encouraging is the fact that NAACP members, Communists, Democrats, Republicans, Progressives and people of every race, creed and color are collaborating against jim-crow in many areas of the Country—to the advancement of equality and to the despair of Negro-hating reaction. Self-preservation and just plain common sense —require that this healthy trend be encouraged and expanded.

BENJAMIN J. DAVIS

New York City
April 15, 1949

TO THE EDITOR OF THE CRISIS:

Tonite I read your editorial "The NAACP and The Communists."

This is the most clear cut, statesmanlike, forcefull, and yet tolerant statement I have ever seen on this subject in The Crisis.

My respect for the NAACP rose higher with each paragraph of the editorial—especially as I read every single word of the last paragraph.

P. A. BIRDICK

Yuma, Arizona
March 22, 1949

MEMBERS OF EXECUTIVE COMMITTEE *of the Jersey City, N. J., branch pictured here (L to R, sitting) are Mrs. Josephine Wilson, Mrs. L. Hollaway, J. O. Randolph, Rev. E. F. Webb, Rev. E. S. Hardge, president; Nathaniel Johnson, Mrs. N. O. Fant, and Mrs. A. B. Tucker. Second row, standings R. L. Brown, Wendell Foster, Levi Simmons, Charles Austin, W. Johns, Raymond Chasen, attorney; and Felix Ison, chairman.*

Editorials

ARMED SERVICE JIM CROW POLICY ENDS

IN a memorandum dated April 6, 1949, but not released to the public until April 20, Secretary of Defense Louis A. Johnson officially ended the policy of segregation on the basis of race and color which has been in effect in various branches of the armed services for more than 75 years. Addressing the Secretaries of the Army, Navy and Air Force, and the Chairman of the Personnel Policy Board, Mr. Johnson said:

> "It is the policy of the National Military Establishment that there shall be equality of treatment and opportunity for all persons in the armed services without regard to race, color, religion, or national origin.
>
> ". . . all personnel will be considered on the basis of individual merit and ability . . .
>
> "Some units may continue to be manned with Negro personnel; however, all Negroes will not necessarily be assigned to Negro units. Qualified Negro personnel shall be assigned to fill any position vacancy in organizations or overhead installations without regard to race."

Secretary Johnson ordered all departments to report by May 1 on the actual implementation of the policy and on plans for further steps in making it work. President Truman, whose Executive Order 9981 of July 26, 1948, directed that such a policy be put into effect, must receive credit for demanding the change. While the *practice* of segregation is not yet abolished, the *policy* is. In this atmosphere it will be possible for armed services officers and civilian groups to work for the elimination of the practice and build a military establishment without a color line.

ROBESON SPEAKS FOR ROBESON

PAUL ROBESON, the famous singer, made a speech before the so-called "peace" conference in Paris April 20 in which he stated that American Negroes would not fight the Soviet Union if a war should break out between America and Russia. That, of course, is not true. Negroes have always fought for their country against any enemy.

The basic fact to remember about Mr. Robeson's Paris speech is that he was speaking for himself. Paul Robeson does not represent any American Negroes. Not even ten of them have held a meeting and named him as their leader and spokesman. For many years they have admired him as an athlete and concert singer, but the vast majority soured on him when he began mixing the Communist party line with "Water Boy." Today Mr. Robeson, if he represents any group at all, speaks for the fellow travelers of Communism and it is well-known that these are overwhelmingly white.

Since Mr. Robeson at Paris presumed to speak for American Negroes, it is pertinent to examine into his record of service to his race. How much has he done to help them in their upward struggle? He has inspired them by his singing and given them a "great one" to cite in their briefs for better treatment. But when this inspiration is set down, little is left to chronicle. Mr. Robeson, understandably, concentrated on making some money. He received $2,000 and more for a single concert. He was on the radio. He made great phonograph records, gained fame and fortune on the legitimate stage and in the movies. He lived in England, traveled and sang abroad, put his son in a fashionable school in Switzerland. He was a lion at social affairs, moving in very select British and Continental society. He went to Russia.

ON his occasional visits to America and finally on his return here, Mr. Robeson continued to be active in the society to which he had become accustomed. An expensive country place in Connecticut, unlisted telephone numbers, and the sifting of all correspondence by a mid-town Manhattan lawyer all kept "the people" at a safe distance. It began to be noticed, however, that mixed and all-white left-wing groups could snare the great man whereas ordinary American Negroes and their organizations, plugging away at the job of lifting a few ceilings on the everyday life of colored people here, could not get even a reply to a letter.

While Negroes in Dixie were struggling to do something about conditions here and now, Mr. Robeson was lavishing his attention on an outfit called the Council on African Affairs, long ago labeled a Communist front by the Department of Justice. While his people in Mineral Wells, Tex., and Bessemer, Ala., and Waycross, Ga., were battling as best they knew how and yelling for help, Mr. Robeson was writing and talking about Africa, singing Russian work songs, and dispensing the comfort-to-be when and if the Soviet cabal replaced the Talmadge-Rankin cabal.

SO Mr. Robeson has none except sentimental roots among American Negroes. He is of them, but not with them. He is much closer to, say, the National Council of American-Soviet Friendship, than he is to Fisk University, the Dallas Negro Chamber of Commerce, or the Brotherhood of Sleeping Car Porters.

With his really tremendous talents and his great personal charm Mr. Robeson could have been an outstanding leader of his people at a time when they sorely needed men like him. Out of the comfortable income that has been his for the past twenty years he could have given substantial sums to help his people up the ladder. Instead he chose a circle of international intellectuals and the money he must have given here and there went to organizations and causes that touched the American Negro's plight only obliquely, at best.

At Paris and elsewhere Mr. Robeson must have fancied himself a general (or at very least a colonel) in the Communist-led army of the proletariat, but if he takes occasion to glance behind him he will find but a thin sprinkling of American Negroes following the banners and parroting the monotonous slogans.

Cancer and the Negro

By John E. Moseley

IN RECENT years a tremendous offensive has been launched against cancer in this country and the Negro has a vital stake in its outcome. The United States Public Health Service, reporting on a nation-wide survey of illness from cancer in 1944, has been quick to point out that while the rates were considerably less for Negroes than for whites the differences did not mean that Negroes are actually less susceptible to cancer than whites. The cancer statistics on the Negro are totally inadequate in certain regions of the country because of the poor medical care rendered the colored population in those areas. From available statistical reports covering the country as a whole, it is apparent that in all likelihood a large percentage of Negro males of all ages as well as aged Negro females either receive negligible medical care for this disease or no care whatsoever.

In distinct contrast to the national figures, the reports from large cities where the Negro has access to reasonably adequate medical care show no significant differences in the rates for Negroes and whites. Yet American medicine has had to revise its attitude on racial susceptibilities to disease. Not very long ago the general impression in this country was that Negroes seldom suffered from diabetes or cancer, and doctors seldom included these conditions in their differential diagnoses. To-day we are faced with the fact that the death rate for Negroes during the past decade has decreased for all important causes of death except cancer and diabetes. There has been a decrease in the death rate for Negroes, even from heart disease, the number one killer. This is no doubt an expression of the increased extension of modern medical care to this section of the population.

More colored people with cancer and diabetes are detected by more adequate examinations than before, and doctors are becoming more conscious of these possibilities in their diagnoses.

After discussing the incidence of cancer in Negroes, the author points out that it is usually well-developed in its victim before being discovered by the attending physician because the patient has not been taught how to recognize its early symptoms

The increased medical attention the Negro has received during the past thirty years, which is part of the general increase of care to the American population as a whole, has resulted in both an absolute and relative increase in the life expectancy of colored people. Despite this increase in longevity, however, the Negro still has a lower expectation of life than the white had forty years ago. The average length of life for a white male is 63, while that for the Negro male is 52; for white females it is 67; for Negro females 55. It is striking to note the the advances in health which Negroes can make when given increased medical care, but it is also apparent that considerably more must be done in the way of providing medical care for this group if the Negro death rate is to approach in any way that for the white population.

JOHN E. MOSELEY, M.D.

Cancer in Negro

There are two outstanding peculiarities about cancer as it affects Negroes. There is, first of all, a relative immunity of the Negro to cancer of the skin. The prevalence of skin cancer in white males is reported to be about ten times as great as in Negro males, and in white females about six times as great as in Negro females. If, as it certainly appears, the under-reporting of cancer among Negroes is greater than the under-reporting of cancer among whites, the difference in the prevalence of skin cancer is probably not quite as great as the available statistics would indicate, yet this under-reporting does not materially affect the general picture in regard to skin cancer, especially since the difference in the rates between colored and white for this type of cancer are greater than those for any other important form of cancer.

This decreased prevalence of skin cancer among Negroes has led to the theory that the pigment in Negro skin is in some way protective against the development of this disease. It has been known for some time now that light-skinned people are more likely to develop skin cancer than persons of darker color. Research in this area might reveal some interesting findings and should be encouraged. There is apparently a direct relationship between exposure to the sun and wind and the development of this type of lesion. The condition is common

among sailors and farmers and particularly among the white population of the South. Negroes who live in the South are also affected to a greater degree than those who live in the North. This observation of decreased susceptibility of the American Negro to skin cancer has proved disconcerting however, because of the reports of a very high incidences of skin cancer in African Negroes.

Another unusual feature of cancer in the Negro is the high rate for cancer of the uterus in Negro females. This is 63 percent higher among colored than among white females. This ravishing disease not only attacks a disproportionately large number of colored women, but it attacks them at an earlier age than it does whites. Since chronic irritation is thought to be one of the factors involved in the production of cancer, this excess may be due, in part at least, to the following factors: The birth rate in Negroes is high and many Negro mothers receive no medical care or poor medical care at childbirth. Thus, injuries sustained in childbirth are neglected and remain as a source of irritation. In 1939 the Bureau of Census reported that about 20 per cent of births to colored mothers in cities of 10,000 or more population in the southern states were delivered by midwives as compared to 3 percent of births to white mothers. Furthermore, as a result of poor living conditions, and lack of education, venereal disease rates are relatively high in Negroes. Such infections, untreated and neglected, also furnish a source of chronic irritation.

It should be apparent that the attack on such a problem as this cannot end with the mere dissemination of knowledge about cancer, but must aim to furnish more adequate medical care as a preventive against the results of neglect.

While colored females have considerably more cancer of the uterus than whites it is interesting to note that the prevalence rate of cancer of the breast is 50 percent higher in white females than in colored and for genital sites other than the uterus the white rates are 85 per cent higher than in the colored.

It is noteworthy that cancer in Negroes is usually well developed and entrenched when first seen by the physician. It is usually seen too late in most whites also but this factor is more striking in Negroes. With our present methods of treating cancer early diagnosis is a must for possible cure. At the present time the whole basis of cancer control is the detection of this disease at a curable stage. There are probably a number of interlocking factors which account for the Negro's delinquency in this regard and which are also applicable in the case of many whites. There is a lack of knowledge about cancer and how it behaves. This is a part of the general national unawareness of cancer facts, but it is intensified by the Negro's special educational handicaps.

1945 NEGRO DEATHS

	Male	*Female*	*Total*
All Causes	85,716	75,017	160,716
Tuberculosis	(2) 7,163	(5) 5,951	(3) 13,114
Cancer	(6) 5,004	(3) 6,883	(5) 11,887
Heart	(1) 17,399	(1) 15,533	(1) 32,952
Cerebral Hemorrhage	(3) 7,051	(2) 8,366	(2) 15,417
Pneumonia	(5) 5,434	(6) 4,279	(6) 9,713
Nephritis	(4) 6,717	(4) 6,277	(4) 12,994

Cancer Campaign

The American Cancer Society is trying to alleviate this now by extensive propaganda campaigns throughout the country. It attempts to bring to both large and small communities the bald facts about this disease. Through motion pictures, lectures, and literature it points up the symptoms of early cancer, encourages periodic health examinations, and dispels the long held belief that cancer is a totally incurable disease. Much of this work is done through the "Little Red Door" Cancer Information Centers which have been established in many cities throughout the nation. In New York there is such a center in the Harlem area. Here programs presenting cancer information are planned for churches, clubs, fraternities, and organizations of almost every description. Here the sick or the relatives of the sick come for information and guidance. There is much to be done in the dissemination of cancer knowledge among Negroes, especially in the smaller cities and in the rural areas. Information, however, is unfortunately not the whole answer to the problem of cancer.

There is the economic strain under which most Negroes live, which inhibits the seeking of early medical care. Those who attend a private physician can afford to see a doctor only when, in their estimation, it is vitally necessary and this usually means for the relief of pain. Pain, unfortunately, is *not* an *early* symptom of cancer. In most cases by the time pain is experienced the disease has progressed beyond cure.

The American Cancer Society, through its affiliated city committees thoroughout the nation, has trained a few Negro doctors in cancer diagnosis and treatment and these men have gone back to their respective communities to establish community cancer committees which bring the facts of cancer to those areas and exert their influence in the establishment of tumor clinics, cancer prevention centers; and other facilities for the control of this disease. This type of activity among Negroes must be broadened. There are far too few such facilities for Negroes, especially in the South. This problem of course cannot be divorced from the more important general insufficiency of medical care for the colored population. More doctors of every kind are needed.

Recent statistics indicate that there is about one colored doctor to each 3,400 of the colored population as compared with a ratio for all physicians of one to each 721 of the whole population. In one state, Mississippi, there is but one Negro doctor to each 18,000 of the Negro population. A great number of hospital beds must also be made available to the colored population. The lack of adequate hospital facilities is perhaps the greatest single deterrent to the acquisition of adequate medical care by the Negro. This lack is keenly felt both by the patient and the doctor. It operates in devious ways to rob the patient of adequate diagnosis and treatment and to stifle the ambition and scientific advance of the physician.

There is also need for more advanced training opportunities for colored physicians and freer admissions of colored students to the existing medical colleges. The problems involved in controlling cancer among Negroes are to a large extent those which complicate the elevation of their general health standards. These involve fundamental American concepts about minority groups and are part of the general plight of the Negro in the American scene.

See table N. Y. City cancer deaths, page 156

The Merriam School Fight

By Franklin H. Williams and Earl L. Fultz

Negro school patrons of Merriam, Kansas, fight for educational integration

IN the town of Merriam, Kansas, a small community several miles outside the sprawling clamor of Kansas City, a group of Negroes are fighting desperately for the right to give their children a decent education. Unwilling to send their children to the ill-equipped, substandard school provided, the parents are teaching them at home, paying for competent instructors themselves, while waiting for a Kansas supreme court decision on their complaint.

It is a difficult fight. Money to pay the teachers is hard to find in the Negro community, for it is composed largely of low-paid laborers and domestic servants who work in Kansas City. However, each month the necessary $200 is scraped together somehow.

One of the mothers, Mrs. Black, the wife of a plumber, bakes cup cakes and sells them, turning all profits over to the fund. Another mother, Mrs. Taylor, gave a tea which raised $50. Mr. and Mrs. Gay are also representative of how the community pulls together. They not only donated their living room as a "schoolroom" but contributed $45 made from a rummage sale.

Raising the money to pay the teachers continues to be difficult. Even in ordinary times many of the people were forced to farm or raise livestock in their spare time in order to supplement their low incomes. This new burden has almost crushed them, but they know what they want and are fighting for it.

Merriam is part of the South Park School District and has approximately 250 white children and 50 Negro children of elementary school age. At one time, many years ago, there was but one elementary school in the district, attended by both colored and white children, the Walker school. Later another school was built and all white children were transferred to the new school, apparently without legal justification.

About three years ago, this school was torn down. A $90,000 bond issue was floated (from both colored and white citizens) and a new school was built, the South Park school. Negro students were still forced to attend the Walker school, now a tumble down shack of two badly lighted rooms, no auditorium, gymnasium, plumbing or even toilet facilities. The outside privy was used by both boys and girls; the cafeteria consisted of one small table in the basement where the children sat in the half-dark to eat their cold lunches brought from home. Any heavy rain-fall flooded the basement and stopped the dilapidated heating system. Pneumonia, bronchitis, and other respiratory diseases were common throughout the school year. Two poorly qualified teachers taught all eight grades of 57 children.

Admittance Demanded

The Negro parents had made sporadic attempts through the years to have their children admitted to the "white" school. The Walker school had become so substandard that its graduates often had difficulty when attending high school in Kansas City. These demands for admittance and more determined requests for higher standards at the Walker school resulted in two "improvements" — a "STOP" sign and a mailbox.

Anderson

WHEN NEGRO PARENTS *attempted to enroll their children in the $90,000 Southpark school they were turned away by Johnson county police.*

In April of 1948, however, the Negro parents unified and demanded that their children be allowed to attend the new school. Realizing that the group was determined, the school board held a meeting and passed a zoning resolution gerrymandering the community in such a fashion that the white and colored neighbors were in different school districts.

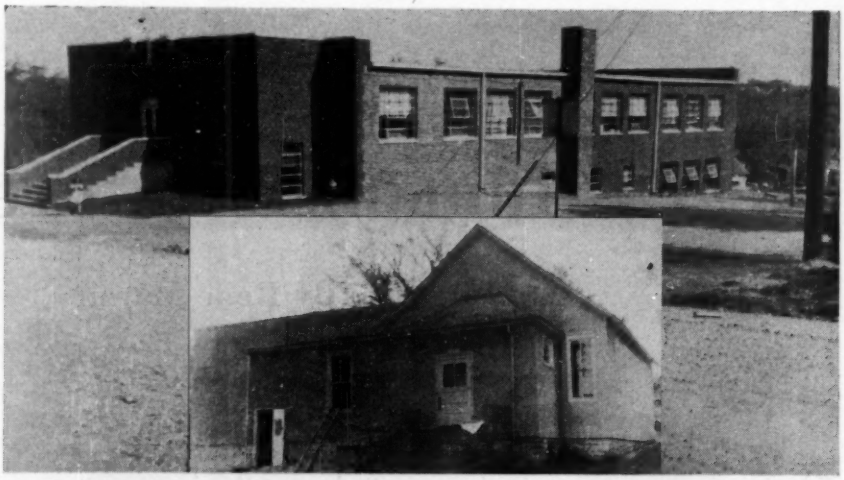
In May, 1948, the parents raised sufficient money to hire a Negro lawyer, Elisha Scott, from Topeka, Kansas, to institute a suit before the Kansas supreme court to gain admission for the Negro children. In September the court appointed a commissioner to take testimony and hear evidence, the $350 cost being raised locally through the assistance of the national office of the NAACP.

The summer had not been a quiet one. Further protests to the school board brought a reply that a new school would be built for the Negroes when the bond issue for the South Park school was paid off—in 30 years.

Edwin Camel, principal of both schools, although his attention to the Walker school was negligible, stated that Negro children "were five per cent smarter than white children and so did not need more than two teachers."

One consistent ally of the Negroes has been Esther Brown, a young white housewife of Merriam, who helped them organize a branch of the NAACP and appeared with them before the school board. Mrs. Brown was met with a variation on a familiar theme when a member of the board asked her: "How would you feel if your child were in a Christmas play with a nigger child?"

When Mrs. Brown, the mother of two small children, persisted in her defense of the Negroes, a new strategy was tried. A Mr. Larsen, architect for the school board, advised both Mrs. Brown and her husband to keep quiet, reminding them of a white druggist in nearby Shawnee who had spoken up for the Negroes on one occasion to find himself without customers. Shortly thereafter he was forced to leave town because no one would sell him food, clothes, gas, or other necessities.



"WHITE AND BLACK EDUCATION," *a study in contrasts. At top is the new $90,000 Southpark school built for white children. Inset is the Walker school, the dilapidated school for Negro children. Long in disrepair, the school board try to appease Negro patrons with a fresh coat of paint and new window panes.*

During the summer the school board called a public meeting, inviting all white citizens to attend. After explaining that the "niggers in the community are determined to get into our white school," the chairman added that "no nigger will get into South Park school as long as I live."

Other remarks at the gathering were: "We don't want any Communist agitation here." "If we let niggers in South Park school, we'll soon have white and colored mixed babies." And one white-haired old woman of 76 "opined" that "I went to that school when I was a child, so it should be good enough for the nigger children."

When Mrs. Brown tried to explain the facts, to bring some sanity into the meeting, she was hooted and booed and forced to remain quiet amid shouts of "Go back where you came from, nigger lover." A Methodist minister who appealed for common sense and reason received the same treatment. Since then Mrs. Brown has been continually harassed and abused. People call her on the telephone at all hours of the day and night and when she answers, they explode: "Hello, nigger lover," and hang up.

"LUNCHROOM" *of the Walker school. Note the garbage littered floor, the can covered table, and the general disorder of the room.*

Unexpected Delays

When the supreme court appointed the commissioner in September, it was thought the affair would be settled by October. The Negro parents kept their children out of school, feeling it would be better to teach them at home

(Continued on page 156)

Negro Humanism in French Letters

By Rene Maran

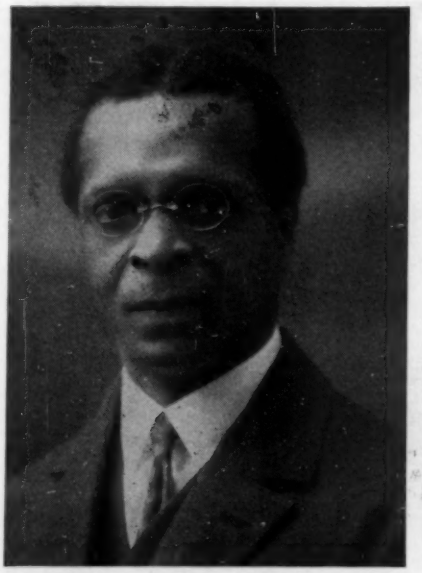
IN the past few years one has been witnessing the entry of Negro humanism into French letters. The best informed observers, with the exception of Jean-Paul Sartre, still do not suspect it. Most of them have not yet passed the stage of Negro dances, Negro jazz bands,as if those dances and jazz bands truly personified everything Negro, as if they were specifically and essentially Negro.

These are manifestations of a retarded and unconscious paternalism. When will one realize that the black world began to bestir itself just after the first World War and has not ceased, since then, becoming conscious of itself and of its profound value? The scope of this movement is increasing. The black world feels that its hour is approaching. It also feels that it bears secrets the import of which Europe will not at first recognize.

Africa has succeeded in keeping those secrets intact since the beginning of time. Its sorcerers, who too often have been unjustly ridiculed,—a fact not appreciated until recently — its fetish worshippers, its *griots* (singers and musicians), and its traditionaries are the heirs of a civilization brutally drained by the slave trade and the consequences of that trade. It is their knowledge which must henceforth be interrogated; it is their silence which must be penetrated. They are Africa. And Africa is always ready to reveal something new to men who have eyes to see and ears to hear.

Rare indeed are the intellectuals who today recall the excitement aroused in colonizing countries by the famous Pan African Congress that met in Paris in 1921, when the Negroes, after noting the universal poverty in which their race was still vegetating, opined that before seeking any outside aid, colored people must first aid themselves.

Early in March, the distinguished author of* Batouala, Le Livre de la Brousse, *and numerous other novels and biographies, was awarded a prize of 50,000 francs by the Société des Gens de Lettres in Paris. In the following article, M. Maran pays tribute to an important new book, the* Anthologie de la Nouvelle Poésie Nègre et Malgache de la langue française, (*Anthology of New Negro and Malagash Poetry written in the French Language*) *edited by the young Senegalese poet, scholar, and deputy, Léopold Sedar-Senghor



RENE MARAN
French novelist, essayist, poet, biographer, and first Negro to win the Prix Goncourt.

New Tidal Wave

Those eddies were the starting point of the tidal wave of this black humanism whose first effects are now being recorded. Nothing is ever completely lost, everything is related. The Negroes of the United States have shown those of the West Indies and the Black Continent the road they had to follow to attain liberty. But while they continued turning as a segregated group, like a squirrel in a cage, so as to avoid the reprisals of their white congeners, colored Frenchmen, sustained by all the France of the Abbé Grégoire and Victor Schoelcher[1], plunged once for all down the narrow path, and prepared to fight the battle which will not end until the day that the last racial barriers will be but the dream of a dream.

Who were the forerunners of this amazingly rich humanism? Soon perhaps one will answer this question in a doctoral dissertation analyzing closely on the one hand the work of Alexandre Dumas the elder and of Auguste Lacaussade, and, on the other, that of Booker T. Washington and Alain Leroy Locke. Moreover, it has been but a short time since the consciousness of this humanism has changed within itself. And it would seem that Etienne Léro, Aimé Césaire, and L. S. Senghor, two West Indians and one African, have had the honor of introducing this transformation, the importance of which no one should longer fail to recognize.

L. S. Senghor is the theorist of this black humanism and Aimé Césaire one of its patricians. The latter soars constantly in the bright blue; the former, even in his most finished poems, those that are richest in air and light, re-

[1] The Abbé Grégoire (1750-1831) and Victor Schoelcher (1804-1893) were two of the most active French advocates of the abolition of slavery. (Translator's note)

sembles those good African peasants that Robert Delavignette[2] has understood so well. The sur-realistic does not make him lose sight of the real; both serve him either separately or simultaneously as a springboard. He handles both with a mastery which has not needed time to mature. The black humanism that he renders illustrious and defends is not to him a play of imagination. Thus his first two essays, one of which is found in the *Communauté Imperiale Française* (French Imperial Commonalty), and the other in the *Plus beaux Écrits de l'Union Française* (Finest Writings from the French Union), assume, as one looks back on them, the proportions of veritable manifestoes.

Book a Manifesto

The *Anthologie de la Poésie Négre et Malgache*[3] (Anthology of Negro and Malagash Poetry), which he has had prefaced by M. Jean-Paul Sartre, is also a manifesto. Its appearance, its depth, the choice of selections, everything in it is significant, has singular tone, coloring, and meaning.

After reading it, certain "nice people" will not fail to accuse colored folk of ingratitude. Why be surprised by that? It is natural for man to forget quickly. The cries of revolt uttered by the colored people of the West Indies, Guiana, Africa, and Madagascar have their justification, just as the exclamation of revolt uttered by Langston Hughes and Richard Wright in the United States have their *raison d'être*.

The rights granted to some, and those still claimed by others — and which will one day be granted—cannot efface in an instant centuries of slavery and humiliation. The Reign of Terror explains to some extent, but does not justify, the immense resentment that the French people exhibited toward the nobility after the Constituton of 1789 had proclaimed that all men are born free and equal in rights. Four years of Hitlerian oppression explain, still without justifying them, the excesses in which a handful of visionaries or fanatics indulged during the first moments of the Liberation. Why should one refuse to examine with the same human indulgence the case of a people just beginning to escape sporadically from the universal concentration camp in which Europe has held them for so long, and in which certain countries other than France are still trying to hold them?

[2] Author of various works on Africa, including *Les Paysans noirs* and *Service africian*. (Translator's note)

[3] Paris: Presses Universitaries de France, 1948.

British Combine

POET AND ANTHOLOGIST, *Léopold Sedar-Senghor (left) is shown arriving at Versailles with his wife (center) and his mother-in-law, Mme. Eboué, widow of the late governor-general of French Equatorial Africa. M. Sedar-Senghor is a deputy from Senegal.*

It takes a most noble spirit to return good for evil and good for good. In everything, colored people follow the example of whites, and the white race itself follows the pattern set by centuries of Christian civilization. Truly, then, one cannot criticize them for not having succeeded where Europe and Christianity have failed.

Some of this must be remembered as one reads the poems of Léon G. Damas, author of the *Poètes d'Expression Française* (Poets of the French Language), or of Gilbert Gratiant, Etienne Léro, Aimé Césaire, Guy Tirolien, Paul Niger, Léon Laleau, Jacques Roumain, Jean F. Brierre, René Belance, Birago Diop, L. S. Senghor, David Diop, J. J. Rabearival, Jacques Rabemenenjara, and Flavien Ranaivo.

All are a prey to that secret rhythm, that sacred frenzy which are two of the forces of the colored races, and more especially of the Negro. This rhythm, this frenzy, lend to their sarcasm, to their sadness, humor, accusations, vindications, blasphemy, to their feverish outbursts, to the dances and songs of tom-tom and *balafon* which impregnate everything with their sonorous light, a beauty of incantation and magic, that is not yet all of Africa, but which already is Africa.

(Translated from the French by Mercer Cook)

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IN THE NEXT ISSUE

The June issue of THE CRISIS will carry Cy W. Record's searching study of the experiences of Negro migrants on the West Coast.

Don't miss "Willie Stokes at the Golden Gate." The personal history of Willie Stokes symbolizes the plight of many thousands of Negroes who migrated to the Coast during and after the war years.

Also coming in the June issue is a significant survey of editorial opinion on the recent Senate filibuster.

You must read "Editors Speak on the Filibuster."

■

After I Moved in . . .

By Iris V. Owens

This article tells what happens to a white woman's "racial views" after she reverses the usual situation by moving into a predominantly colored suburb

I THINK I must have been about six at the time, and in the first grade at school. I remember holding tight to the little black hand as I pulled my new friend into the steaming kitchen with me where my mother was preparing our noon day meal. I can not remember what I said but I must have explained why I had brought the child home with me; she had carried no lunch to school and her mother worked. I felt somehow as if my older sister and my mother were sharing a secret as they hurried about to bring in the doll table and chairs for us. They were smiling and, though I knew they thought me "cute" for some reason, I neither cared nor wondered why. They sat at the big table, while we, at the small table, began to eat the generous portions of sauerkraut and potatoes my mother had heaped on our plates.

I have no memory of the trip back to school, or the events that immediately followed. I can only remember sitting there at that little table, knowing we had been placed separately for some reason, feeling left out finally because of the secret my mother and sister shared. Then as I saw my mother observing us suddenly I was no longer hungry and I sat there watching my friend eat, feeling that this all had something to do with her, feeling too that whatever it was somehow it was not her fault. I wished my mother would not keep looking at us. I was afraid my friend would stop eating as I had, and though I could not have explained why, I wanted her to eat. I was glad because she seemed to enjoy her food—and when she finished I felt a great satisfaction.

I have no recollection of anyone's mentioning the incident afterwards. I don't believe mother said anything to me about it. Somewhere, however, I seem to hear children's laughter, derisive laughter. I do not know whose, or where, or when, but I hear it. But it was not necessary for anyone to make a point of enlightening me. I had already sensed that by their standards I had done something wrong. No one needed to tell me not to make the same mistake again. I had found it was not a part of the pattern. More every day I was to learn that I was to fit into that pattern—that we all were. How could I know then where the danger lay? That growing up in the pattern I might grow used to it and that someday, grown, I might not be able to see that the pattern was wrong.

Children Free

Now, as I write this, I know that my children must never be forced to live a certain way simply because society approves such living, unless society's way is also their way. I shall try to give them the advantage that I did not have as a child—that of learning and finding their answers to life's problems while they are still children. For only by living can we understand life, and we begin to live at the moment of birth, not when we are twenty-one. Above all, I want my children to think for themselves and to have the courage to stand by what they believe. If I can do this I shall do away with the possibility that my children will have to go through the emotional turmoil I experienced when circumstances forced me "outside the pattern."

About two years ago my husband and I were caught in the whirlpool of postwar worries. It matters not how we got there but we were living in a third-story attic with sloping walls, no kitchen sink, tiny windows and no heat. The only truly bad feature was the lack of heat. Both our babies had bronchitis and whooping cough. We had nowhere to go; no money to buy. We could only rent and there were no places to rent. After months of weary searching a telephone call came in answer to one of the many advertisements we had inserted in the papers. A young woman was offering us three large, warm rooms on the first floor. I took the address, gave the babies to the landlady, and hopped a streetcar.

The street was lovely. Clean looking red bricks and cream colored stuccos lines the sidewalks. It was more than I had hoped for. I turned in at the right number and rang the bell.

Fifteen minutes later I had the key in my hand and I had given the woman a month's rent in advance. Vaguely I remember her saying that there were colored families on the street but more than that I remembered feeling the warmth of the house hitting my face when the door was opened. I walked a jerky, quick walk back to the car stop whispering foolishly to myself over and over again, "We have a place to live!" We moved on Lincoln's birthday.

For weeks I was too busy working, scrubbing, hanging my newly-starched curtains, getting my sick babies well to stop to think about anything. I guess it wasn't until spring that this color thing really began to hit me, and then it hit me hard. And I had to think about it, because it was always there. I thought about it a lot that spring. It was a big thing to have to think about. I had not had to make any definite decisions about how I felt about colored people before. The color problem, as I knew it, had always been a hazy, confused subject in my mind, a subject easily brushed aside to make way for lighter, more pleasant matters. Always before it had been a thing remote and far removed. It had not concerned me, not because I was cruel or inconsiderate but because nothing had ever happened to me to make me think about it. I had never met many colored people: a cleaning woman here or there, a mulatto boy at college, and the colored passengers on the street cars. But now these people were my neighbors and

things kept happening to force me to think!

Remarks from Friends

A friend's remark: "You were better off in an attic in a nice neighborhood than in this place in a 'nigger' neighborhood."

The new insurance man, saying, "Nice place you have here. Shame the colored had to take over."

A conversation with a relative: "The whole family's saying you moved down with the 'niggers.' Couldn't you do better than that?"

Who are these colored people? I asked myself, and what have they done to be hated so? Often I walked up and down the street. It was strange to have these brownskinned people as neighbors, to look out and see brown faces instead of white. Yet I had to admit that it was a nice looking street. They took good care of their houses. They mowed their lawns. They kept their children clean and healthy. The street was just like any other average street. And as I walked up and down I began to resent the remark one of my friends had made: "Why, to look at it, you'd swear the street was white!" But it was not white; it was colored. It was colored, and it was clean.

"They're always happy. A colored man hasn't the sense to worry," I was told. "But these people aren't always happy," I said.

"They're dirty. A Negro's used to filth." I was told. "But these people aren't dirty. Not these people in their fresh, starched clothes with their shining clean faces. Not these little boys and these little girls. Maybe some, but not these," I said.

"Colored men want white women," I was told. "No," I said; "It isn't the white women bearing the babies, and the colored women aren't raping the white men. 'White man, if you don't want to marry the woman you lust for, leave her alone. White or black she'll bear your child."

Yes, I did a lot of thinking; I had to. There was no running away. Day by day I lived near these people learning to know them. You see, they were always there. I looked out my back window and saw a colored woman working in her garden. I sat on my front porch and saw my neighbors reading their evening papers and calling to their children. "Hello," their glances said. "We'd like to be friends if you want us, but we'll wait for a signal from you." At first, just a nod, then a smile, a few days later a brief hello, a comment on the weather here and there, a short conversation—and then long talks. That's how you get to know people, by talking to them. How can you know a man if you've never talked to him?

And so I discovered these people were just like me; they were just people. They didn't act any differently than my former white neighbors had. When I ran out to check on my children there would be a colored mother out scouting for hers. While I waited impatiently on the front porch for my husband, there would be a colored wife waiting for hers. As I dug in my garden there would be my neighbor digging in her garden or calling me with her hand outstretched, asking if I'd like "these seeds."

In front of my very eyes these people were proving by their conduct, conversation, and creeds that they were no different. I saw their happy faces when there was a wedding in the family; I saw their tears when there was a death. I watched them walk to the carstop on their ways to work each day. Early in the morning they went by my window, all selling time and effort in order to live. I saw them setting out for church on Sundays, young and old, dressed in their best. I watched them work in their yards after dinner, planting flowers, trimming hedges, pulling weeds. I saw husband and wife kiss; I saw husband and wife quarrel. I saw mothers spanking their children; I saw mothers loving their children.

Negroes Are People

And finally I knew, and believed, and for me there was no more confusion. You see, to understand colored people, you just have to understand people. What prejudice I had gradually disappeared. It no longer made sense. It couldn't stand up under such close and constant observation.

Meanwhile my children, more wise than I, took matters into their own hands. They had never been told the tales I had heard from childhood. Prejudice is not an instinct; prejudice is acquired. They played with white and colored children alike in our backyard where their daddy had constructed a slide, teeter-totter, and swing. To keep my daughters from running into the street I had told them they must play in the back yard. When I admonished my three-year-old for being out front, she replied, "No, Mommy, it wasn't me. It was a little girl the same color as me." As simple as that. For all the prejudice behind her remark she might have said "the same size as me." She had noticed that some of her playmates were brownskinned, just as she had noticed that her sister has brown hair and she has blonde. No, the children weren't even aware that there was a "problem."

By this time we were renting the whole house, as the other family in the house from whom we had been subletting had moved to another state. We had learned to love the house. I guess being without one for so long made us appreciate this one even more. Then, too, I was pregnant again.

There is a peace and contentment that comes with carrying a child. It's a time of dreaming for a woman. Only sometimes at night when I would wake I would think, "What if I were black? What if my baby were black and would have to live in a white man's world? If I were black it would be black. There would be nothing I could do to make life easier for my baby."

But I knew then that if I were black I would give birth to no man's children. If I were black I would have neither the strength nor the will to live in a society which humiliated and persecuted me and all my loved ones!

Over and over again I would ask myself, "Why? How did this hate start? Where? When? Why?"

"Go away, color problem and let me alone. I'm a white woman!"

"Why?"

"Color problem, let me do my work. I don't need to worry. My children are white!"

"Why?"

"Don't bother me, color problem, my husband has a good job. He's a white man!"

"Why? . . . Why? . . . why? . . .!"

Sounds a little crazy, doesn't it. Well, it was a little crazy. Only the maddening part of it was that I wasn't the crazy one. All around me I saw people believing without doubt or question a pattern of hate for which I knew there was no moral or factual basis. It shouldn't have mattered. I guess it wouldn't have mattered, except that everyday people were being hurt, good people, clean people, decent people, by others who didn't know, or didn't care.

"Why?"

And so to my thinking I added reading and study. I wanted to find out more. I did, so much that I could not begin to put it down here. And I found that much of what the white man believes about the Negro is wrong.

Human Frailty

Maybe it is a human frailty to dislike and reject the different. Perhaps man's very ego tells him that of all "races" his is the best. I have heard it said that the people of all so-called races believe that they are superior. I do not know that this is true, but I have heard it said. I, personally, like to feel that what I believe comes as a result of my

(Continued on page 155)

Along the N.A.A.C.P. Battlefront

Ransom

PENNSYLVANIA DELEGATES *to the Eastern Regional Training Conference of the NAACP held at the Willkie memorial building, New York City, on April 2. Seated fourth from left is J. O. Thompson, president of the Pennsylvania state conference of NAACP branches.*

LEGAL

Wins Suit at Kentucky University: A United States district court decision requiring admission of qualified Negro applicants to the University of Kentucky graduate school further advanced the NAACP's south-wide campaign to abolish segregation and discrimination in tax-supported professional and graduate schools.

Judge H. Church Ford ruled on March 30 that Lyman T. Johnson, graduate student from Louisville, and all other Negroes similarly situated were entitled to admission to the University of Kentucky in view of the state's failure to provide equal educational opportunity.

Mr. Johnson had applied for admission to the university on March 15, 1948, and was rejected solely because of his race. Three months later a suit was filed on his behalf by attorneys of the NAACP. Meanwhile; Mr. Johnson began graduate courses in American history under an arrangement between the university and the Kentucky State college for Negroes, whereby he received off-campus instruction from university professors.

The NAACP suit attacked the validity of this arrangement contending

Ransom

MARYLAND AND VIRGINIA DELEGATES *to the Eastern Regional Training Conference on April 2. At extreme right (standing) is Mrs. Lillie M. Jackson, president of the Maryland state conference of NAACP branches.*

OFFICERS *of the Chapel Hill, N. C., branch looking over a map of the town. Left to right: Vincent Cassidy, vice-president; A. D. Clark, treasurer; Henry Edwards, president; and Mrs. Irene Jackson, secretary. Aubrey Williams, Jr., assistant secretary, was not present when this picture was taken.*

that it did not offer training equal to that available to white students on the campus of the university. Agreeing that the only issue was that of equality of facilities, Judge Ford ordered the university to prove that Johnson was receiving equal training under the off-campus device.

Petition in Sweatt Case: In an effort to obtain a Supreme Court decision invalidating segregation in public education, Thurgood Marshall, special counsel, has filed a petition asking that the court review the case of Heman Marion Sweatt against the officials of the University of Texas as a preliminary step.

The petition asks the U. S. Supreme Court to reconsider former rulings which upheld the doctrine of "separate but equal" facilities for public education. It further asks that the previous decisions be overruled and that the judgment of the lower court in the Sweatt case be reversed "to prevent the several states from being free to restrict Negroes to public educational facilities clearly inferior to those provided for all other persons similarly situated through the device of arbitrary judicial decisions that such discriminatory action provides 'substantial equality'."

Mr. Sweatt, a Houston Negro, was denied admission to the law school of the University of Texas to which he applied for admission on February 26, 1946, solely because of his race. A petition for a writ of mandamus to compel the university to admit him was dismissed by a state court on December 17, 1946, after the state had promised to establish a law school for Negroes.

Mr. Sweatt successfully appealed to the Texas Court of Civil Appeals for a reversal of the lower court decision. The case was sent back to the trial court. Meanwhile the state opened a jim-crow law school in a basement room.

At the hearing in the trial court an all-out attack was made on the constitution and statutes of Texas which require racial segregation in public schools and universities. Expert witnesses in the fields of anthropology, sociology, and law training testified that the jim-crow law school was not and could not be equal to that at the University of Texas.

Nevertheless, the lower court ruled against Sweatt as did the Court of Civil Appeals when the case was taken back to that court.

Associated with Mr. Marshall in this case were NAACP attorneys W. J. Durham, William H. Hastie, William R. Ming, Jr., James M. Nabrit, Jr., Robert L. Carter, E. B. Bunkley, Jr., Harry Bollinger and U. S. Tate.

Fight Discrimination in Levittown: Recommendations for ending discrimination against Negro veterans in Levittown, a housing project on Long Island insured by the Federal Housing Administration, have been submitted to Thomas G. Grace, New York State FHA director, by a committee representing the NAACP and other organizations protesting the project's jim-crow policy.

The group pointed out that the U. S. Supreme Court decisions in the restrictive covenant cases forbid governmental aid in the creation or enforcement of such covenants, and asserted that William Levitt, builder of the project, is "perpetrating a fraud on the FHA" by inserting previously-disapproved restrictive covenant clauses into deeds and leases. By so doing, the group stated, "Levitt is using federal aid and assistance for an unconstitutional purpose."

The committee asked that the FHA instruct Mr. Levitt to cease inserting such covenants in deeds and leases and to notify residents that these covenants are unenforceable and will not be included in future documents, and to cease his practice of refusing to sell or rent to qualified Negro veterans. They further requested withdrawal of FHA approval from his projects and refusal to insure mortgages on his property should he refuse to comply with instructions to end the bias. Finally, the committee asked that FHA notify all builders and developers of residential property that FHA insurance or approval will be withheld in any projects bearing restrictions of race, religion, or national origin.

NEW NAACP ASSISTANT FIELD SECRETARY *Lester P. Bailey joined the national office staff on February 15, 1949. A veteran of the U. S. Marine Corps, Mr. Bailey was formerly a newspaper man and was for two years executive secretary of the Cincinnati, Ohio, branch.*

Ransom

NEW ENGLAND DELEGATES *attending the Eastern Regional Training Conference of the NAACP held in the Willkie memorial building, New York City, on April 2. Seated third from left is George C. Gordon of Springfield, Mass., president of the New England regional conference of NAACP branches.*

Mr. Grace informed the group that FHA action would be possible only on direction from Washington and promised to transmit their recommendations to the office of the Federal Housing Administrator.

Groups represented by the committee are American Jewish Committee, American Jewish Congress, American Labor Party, Anti-Defamation League, Levittown Tenants Council and other Levittown groups, L. I.; Civil Rights Congress, NAACP National Office; N. Y. State NAACP Conference and five of the Association's Long Island branches, N. Y. State Committee Against Discrimination in Housing, Urban League of Jamaica, and regional offices of the American Veterans Committee, Jewish War Veterans, and CIO United Automobile Workers.

Brief Filed for Trenton Victims: Supporting the appeal of six young Negro men from a conviction of murder in a lower court in Trenton, N. J., attorneys for the NAACP filed a brief amicus curiae with the supreme court of New Jersey, asking reversal of the lower court conviction.

The defendants were convicted on August 6, 1948, in the Mercer county court, charged with the murder of William Horner, a white secondhand furniture dealer, on January 27, 1948.

The brief, submitted by Herbert H. Tate, of Newark, Thurgood Marshall, and Mrs. Marian Wynn Perry of the national legal staff, cites precedents established by U. S. Supreme Court decisions setting aside convictions based upon confessions obtained under duress during illegal detention and secret questioning by police.

The confessions introduced into the trials, the brief alleges, were obtained from five of the six defendants who were arrested without warrants and questioned almost continuously for more than four days by many police officers. Moreover, the brief continues, they were not arraigned until after the confessions were secured nor advised of their constitutional rights and their privilege to remain silent. These procedures, according to the brief, violated the due process clause of the Fourteenth Amendment to the Constitution.

The brief further argues that the verdict of guilty was against the weight of evidence. It points out that the only identification of any of the defendants was made by a woman who was unable to identify the defendants face to face but who later claimed to have recognized them from photographs furnished by the police.

CONGRESSIONAL

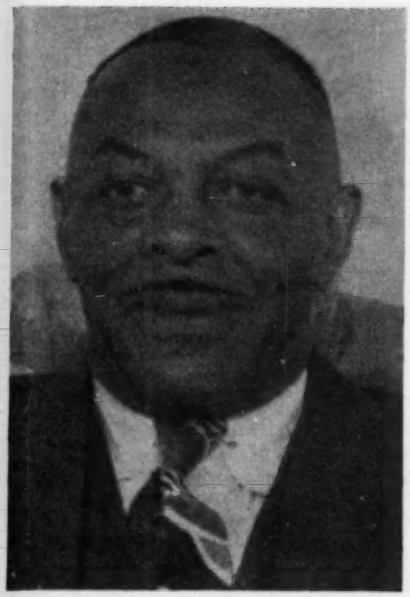
Anti-Lynching Bill Introduced: Declaring that the anti-lynching bill represents "the heart and core of the President's civil rights program," Senator Hubert S. Humphrey, liberal Democrat from Minnesota, on March 25 introduced an NAACP supported anti-lynching bill. The bill gives federal courts jurisdiction over the crime of lynching and provides a maximum fine of $10,000 and twenty years imprisonment for members of lynching mobs. Co-sponsors of the measure are Senators Robert F. Wagner, Democrat of New York, and Wayne Morse, Republican liberal from Oregon.

Senator Humphrey declared that "unless a man is free from the fear and threat of unlawful bodily harm, and even death, at the hands of a cowardly mob, all of his other civil rights are academic, meaningless and will not be used."

SCHOOL SEGREGATION

Indiana NAACP Victorious: A dramatic victory was won by the Indiana state conference of branches with the signing by Governor Henry F. Schricker of a bill abolishing segregated schools in the state of Indiana.

The passage and signing of the bill terminates a long and difficult struggle on the part of the NAACP in Indiana to end school jim crow in the state. Two crippling amendments attached to the anti-segregation bill were killed at the last minute after a deluge of messages from members of the NAACP



Evans

S. R. RUTLEDGE, *fighting president of the Fort Smith, Arkansas, branch which initiated the first school case in the state seeking equal educational opportunities on the public-school level for Negro children. Under Mr. Rutledge's leadership the Fort Smith branch is now raising $1,000 to finance the case.*

and other liberal groups, warning state legislators that more than 200,000 Negro citizens in the state "have eyes on your vote on House Bill 242."

In its comment on the hasty withdrawal of the crippling amendments after they had been passed, the *Indianapolis Recorder* observed that "A solid united front of all Negro groups, with the help of liberal white organizations, was credited with bringing about the almost unprecedented reversal of action by the Senate . . . Observers said that never before in Indiana's history had Negro political leaders of various parties shown such unity on a legislative matter."

BRANCH SECRETARY ON LEAVE

Gloster B. Current, director of branches since 1946, has been granted a leave of absence because of ill health. Mr. Current was immediately hospitalized for a period of at least six months. Lucille Black, membership secretary, has been named acting director of branches to serve during the period of Mr. Current's absence.

What the Branches Are Doing

ALABAMA: The TUSKEGEE branch held its annual founder's day dinner in the auditorium of the Tuskegee Institute high school on February 12, 1949.

The program included choral music by an all-male ensemble of Tuskegee Institute under the direction of Mr. William Wiley, and piano, violin, and vocal music rendered under the direction of Mr. Weeks, director of piano music at Tuskegee Institute.

After dinner, Dr. Joseph A. Berry, president of the Tuskegee branch, introduced the speaker for the evening, Dr. Frederick D. Patterson, president of Tuskegee Institute.

Dr. Patterson began by stating, "This is one occasion that every Negro should take advantage of. He pointed out that the NAACP has come to stand in the minds of practically all Americans as a symbol of protection for the legal rights of American Negroes. The extent to which it is counted in the nation's press is direct testimony of the respect the organization has, of what it has accomplished, and will accomplish. What it has done for education should make every Negro school teacher proud."

DISTRICT OF COLUMBIA: The WASHINGTON BUREAU of the NAACP sent out the following letter, as of March 13 (under the title "The Sellout") to all NAACP branches.

"Undemocratic minority rule in the Senate has year after year made that body the graveyard for civil rights legislation. The anti-poll tax bill has passed the House in four successive Congresses by large majorities only to be filibustered to death in the Senate. Anti-lynching bills after passing the House have suffered a similar fate. In 1946 the Senate originated action to establish a permanent FEPC and then proceeded to talk its own bill to death.

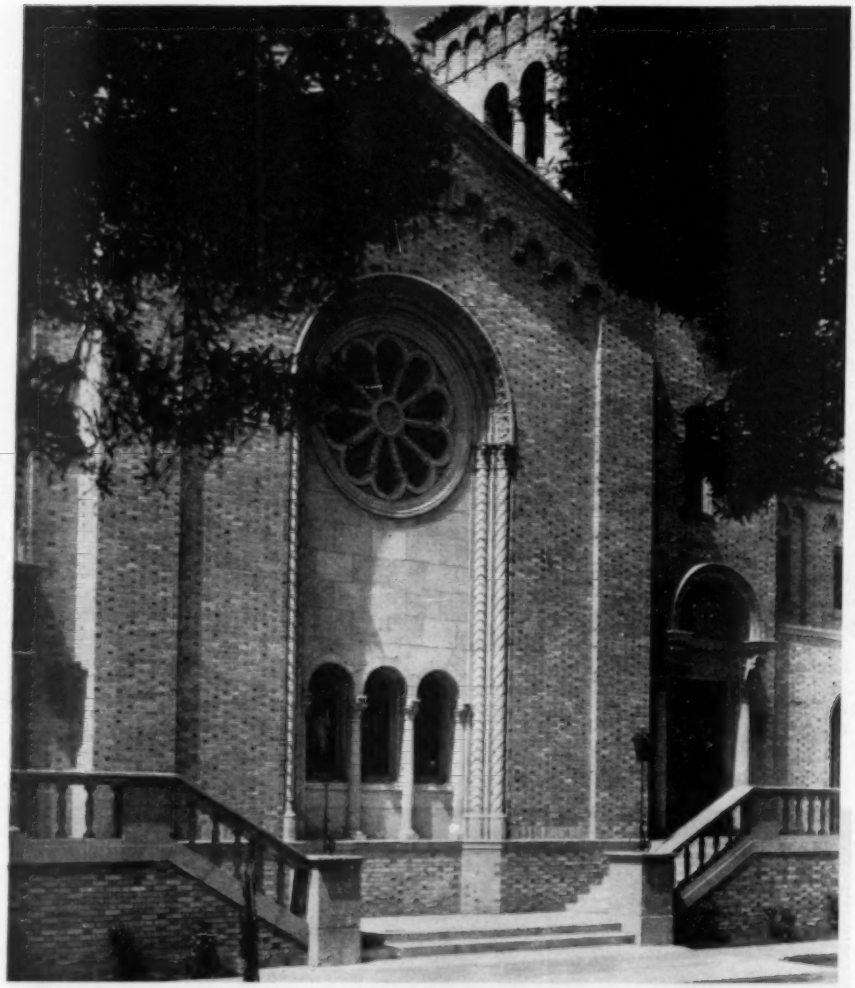
"On March 11, the Senate could have brought southern filibusterers to heel *if* 23 Republicans had not joined with 20 Dixiecrats and 3 senators from the Mountain States to override the Barkley ruling making cloture apply to procedural steps like motions, corrections of the Journal, etc.

"But not being content to legalize the type of filibuster which permits a prejudiced minority to so throttle the Senate legislative process that a bill cannot even be brought to the floor, the Republican-Dixiecratic coalition proceeded to make a filibuster almost unbreakable by amending Senate Rule XXII to require 64 senators—two-thirds of the entire membership—to vote affirmatively to end a filibuster. The rule adopted by the Senate on March 17 goes beyond the requirements written into the Constitution of the United States. That document, where it exacts a two-thirds vote in the Senate (i.e., to override a Presidential veto, pass amendments to the Constitution, etc.) requires only *two-thirds of those voting* which may be as low as 33 votes.

"The advocates of civil rights though jolted are not stopped. The NAACP will redouble its efforts to get FEPC, anti-lynching, anti-poll tax and anti-segregation laws enacted.

Harris

SENATOR HUBERT H. HUMPHREY *(D. Minn.) and Leslie Perry, of the NAACP Washington bureau, discussing anti-lynching bill just before its introduction on March 25, 1949.*



CONFERENCE CHURCH—*All general sessions of the 40th annual NAACP conference (July 12-17) will be held in the auditorium of the Second Baptist church. Pictured here is the main entrance to the auditorium. The church was designed by the famous Negro architect, Paul Williams.*

"But we ask you to fix firmly in your minds for 1950, and following election years, the names of those who tried to stop the clock as far as civil rights are concerned."

IOWA: The DES MOINES branch, organized January 18, 1915, as the thirty-fifth branch of the association celebrated its fortieth anniversary March 5 in the form of a charity ball and style show. "We hadn't been emancipated yet," Mrs. James B. Morris, Sr., director of the show, prefaced the "Forty Years of Fashion" review as she modeled a black embroidered gown of foulard silk that a well dressed woman wore over 40 years ago when women's duties were to "be good wives, bear children and stay at home."

NORTH CAROLINA: Henry Edwards, A. D. Clark, and Leon Peace were elected delegates to the NAACP regional conference by the CHAPEL HILL branch at their March 13 meeting in the Church of God. The conference was held March 26 and 27 in Raleigh and the final mass meeting was held Sunday afternoon with Walter White, secretary of the NAACP, as the feature speaker.

The overall program for 1949 was presented to the chapter by Rev. W. D. Roston; church members were reminded that the church having the largest percentage of members joining the NAACP will get their pictures taken free.

PENNSYLVANIA: For the second successive year the Howard university choir appeared on March 26 at BUCKNELL UNIVERSITY, Lewisburg, and again attracted a large and appreciative audience in Davis gymnasium with its program of classical numbers, folk songs and spirituals.

After the concert which was attended by 1170 Bucknell students, and townspeople from a wide area, there was an informal reception in Hunt hall living room for members of the choir, who were housed in college fraternity and sorority houses.

The evidence of racial understanding and brotherhood on the part of Bucknell students was a highlight of the choir's visit. The manager of the group declared the audience the most appreciative before which the choir has appeared on its present tour. A number of students from Pennsylvania State college, Susquehanna university and Lycoming college were in the crowd that heard the concert. Bucknell has adopted a policy of accepting colored students on a gradually expanding basis.

The concert was under the auspices of the Bucknell chapter of the NAACP. Part of the proceeds go to the Betty Ann Quinn scholarship fund. In the spring of 1946 this heretofore unnamed scholarship fund became the Betty Ann Quinn in memory of one of Bucknell NAACP's most active members, daughter of Mr. and Mrs. Davis Quinn, of New York.

It is the purpose of this fund to supply financial aid to worthy Negro students at Bucknell. Having sprung from a donation of $10 from Dr. Cyrus Karraker, of the Bucknell faculty, the fund has now increased to more than $1,000 and a new goal of $2,000 has been set.

TENNESSEE: The JOHNSON CITY branch presented Loftis James and Mrs. Vivian Fleming in an electronic organ concert in February. Frankie Wilton and Mrs. Christena Knaff also appeared on the program.

What the Regions Are Doing

WEST COAST: In SAN PABLO a group of citizens has asked the national office for permission to act as an authorized NAACP committee. Meetings were held during January and March under the direction of the West Coast regional office and twenty-six memberships have so far been secured.

STOCKTON: Members of the Stockton branch have been meeting during the past month with inter-racial groups in the common fight against segregation and racial prejudice. The president, John I. Dockery, and a committee met with a group of Chinese and white people at the Chinese Center to discuss common problems of racial minorities in the Stockton area and ways to overcome them. Legal redress chairman W. F. Bell and secretary Louise Young attended a meeting at the Clay Street Methodist church and gave a talk on what the NAACP means and what it stands for. Mr. Young reported the audience, composed mostly of College of the Pacific students, was intensely interested and kept the branch members on the floor for a full hour answering questions about the Association.

PORTLAND, OREGON: In a report to the west coast regional office, Mrs. Marie Smith, president, stated that the Portland branch has been active in a petition-to-the-mayor campaign urging support for a proposed anti-discrimination city ordinance. The branch is also supporting the state FEPC bill.

SAN FRANCISCO: In summarizing activities on the West Coast by NAACP branches for legislation on various anti-discrimination bills, the West Coast regional office report Region I as working vigorously to secure passage of laws. A major battle was won recently when the Washington state legislature passed an FEPC bill.

In California, where an FEPC initiative was defeated in the general election of 1946,

Bennett

HAZEL LANSBERRY *has for the past several years been a very active member of the executive committee of the Johnstown, Pa., branch, and is especially interested in projects which foster better racial and religious understanding. Early in the year she was honored with the annual award of merit of the Beth Zion Men's club for her interracial and interfaith work.*

branches are working for passage of a bill establishing political and economic equality. Other bills under consideration this session are to abolish segregation in California units of the National Guard; to prohibit discrimination in auto insurance; to create a division to investigate and prosecute violations of civil rights by law enforcement officers; to provide specific punishment for establishing restrictive covenants; to prohibit "advocacy of hatred" based on race, color or creed.

Washington branches, their FEPC fight won, are concentrating on the abolition of segregation in the National Guard. Oregon and Nevada are working, respectively, for FEPC and civil rights legislation.

Interested citizens of Santa Cruz county have been working since last fall to establish a joint NAACP branch in Santa Cruz and Watsonville. A temporary chairman and treasurer have been elected and eleven people have volunteered to serve on a steering committee to plan the meeting. Mrs. Jean E. Hoffman, Santa Cruz, is spearheading the county-wide activity.

BERKELEY: Following a conference on March 22 with more than 60 students of the University of California, Noah W. Griffin, regional secretary, reports that activity is under way to get the required number of memberships so that a college chapter may be formed.

PALO ALTO: A committee set up by regional secretary Noah W. Griffin when he spoke here last February to students of Stanford university has succeeded in getting the required number of memberships to establish a college chapter. Application for a charter has been sent to the national office.

KLAMATH FALLS: Mrs. Annie L. Barnett, branch secretary of the Klamath Falls, Oregon, NAACP, reported receiving replies to letters sent to state representatives on FEPC legislation. Representative Edward Geary stated his agreement that such legislation was needed but did not state specifically his stand on FEPC. Representative Geary was absent from the legislature, however, when the bill came up for vote. Representative Henry Semon voted against the bill.

Oregon Senator Philip S. Hitchcock informed the branch he believed in civil rights legislation on a national scale but that he does "not believe the problem can be solved all at once, but [I] do believe that successive steps should be taken by each Congress working toward elimination of the existing inequities."

The Klamath Falls branch, through its intensive work, shares justly in the victory of the House vote of 53 to 4 for approval of the senate-passed fair employment practices bill for Oregon plants.

Besides sending $50 to the national office for the 40th anniversary fund, the branch has been active in selling both car and window stickers, and the NAACP gold-plated pins. Filibuster pamphlets were distributed to individuals and community organizations. As a 40th Anniversary goal the branch has set out to secure 40 contributing members for 1949.

Mrs. Josephine Peters is branch president. Supporting her are Kenneth Lambie, vice president; and Mrs. Willie James Watson, treasurer.

SEATTLE: In a letter to former members and other interested citizens, Mrs. J. P. Browning, membership campaign chairman of the Seattle branch, asked for cooperation in securing 1500 members during the 40th anniversary drive and for assistance in the upkeep of the local office.

"With a present membership of over half a million, composed of men and women from all walks of life, from all races and religions, the achievements of the NAACP have been almost miraculous and much too numerous to list," Mrs. Browning's letter stated. "Victory in the achievement of real democracy is in sight. This will not come about by waiting and wishing. The forces of reaction are constantly at work. We must work harder than before not to lose gains already made."

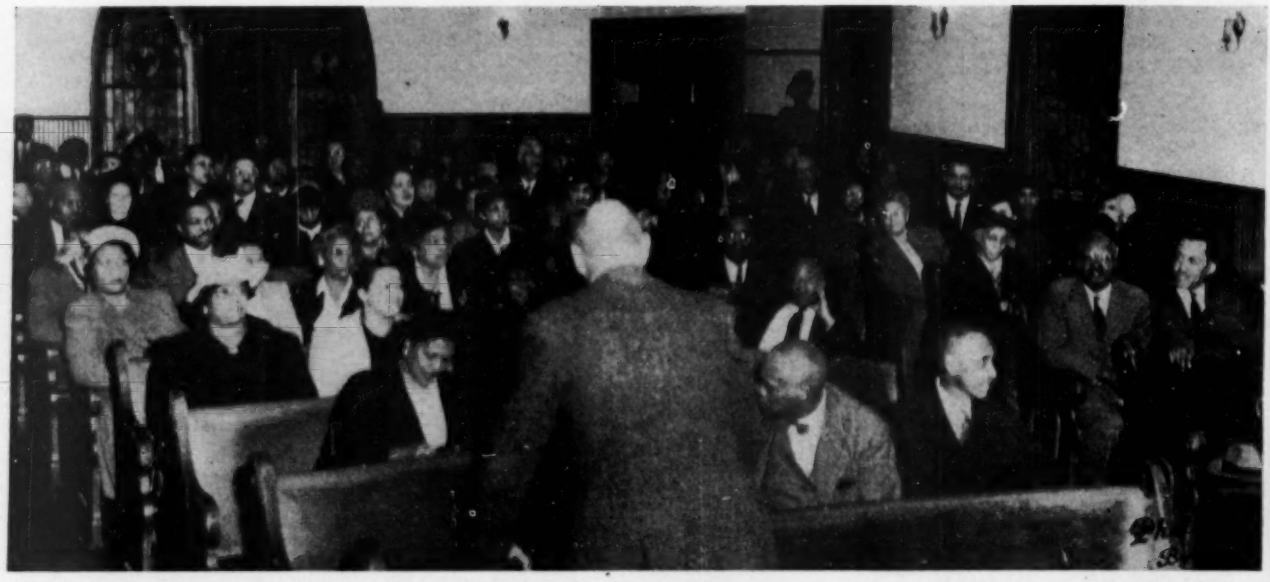
SOUTHWEST: Highlight of the SOUTHWEST REGIONAL CONFERENCE was the appearance in the southwest for the first time in many years of Walter White. Mr. White delivered two addresses at the conference, spoke at an interracial dinner, was heard over the radio twice during the two days and on Saturday, the 19th, autographed copies of his book, *A Man Called White*, at a downtown bookstore.

One of the addresses of Mr. White was an informal "in the family" talk to delegates only, in which he discussed the recent filibuster in the Senate and courses of action to follow to cope with the situations arising out of it. On Sunday afternoon he addressed a capacity interracial audience in the white First Methodist church.

Widespread comment of delegates indicated the success of an attempt to divaricate the regional conference program in order to avoid duplication of either state or national conferences. Sessions were of course held on membership campaigning techniques, fund raising, branch committee work, publicity techniques, etc.; but in addition discussions were added on salesmanship, led by Calvin N. Walker, a veteran official of the Atlanta Life Insurance Company; a legislative program for the region, led by A. Maceo Smith; and an entire night

Rothschild

CLOSING MASS MEETING *of the 40th annual conference will be held in the Hollywood Bowl on Sunday, July 17. More than 20,000 people are expected to attend this closing session, at which time the thirty-fourth Spingarn medal will be presented to Dr. Ralph Johnson Bunche, acting mediator of the Palestine commission. A special 100-voice chorus, under the direction of Dr. George Garner, will sing.*



ANNUAL MEETING *of the Fairfax county, Va., branch of the NAACP pictured at conclusion of movie shown by the executive secretary, Lester Banks, of the Virginia state conference of NAACP branches.*

session, Saturday, was devoted to a round-table discussion of the subject, "Oklahoma's Policy of Semi-Segregation in Higher Education."

This latter feature was greeted by the audience of delegates and visitors with particular enthusiasm. The topic was admirably handled by a panel consisting of A. Maceo Smith of Dallas, moderator; Hobart LaGrone, president of the Albuquerque, New Mexico branch; Robert E. Lea, student of Phillips university, Enid, Oklahoma, and a founder of the all-white NAACP college chapter there; Attorney J. R. Booker of Little Rock; Miss Lou Howard, young white woman who is a student and campus leader at the University of Oklahoma; Mrs. Opheritá Daniels of Oklahoma City, Negro matron now attending the University of Oklahoma and a victim of the school's "semi-segregation" policy; and Mrs. Ada Lois Sipuel Fisher, famous plaintiff in Oklahoma's Sipuel Case now approaching the U. S. Supreme Court for the second time.

Among the score of resolutions passed by the Conference perhaps the most notable was a civil rights resolution stating strongly that "the Negro is sick and tired of waiting as he has waited for eighty years" and calling upon President Truman to "stand firm and unyielding" on civil rights and "to demand of the Congress action *now*."

The WARREN branch was one of the first three Arkansas branches to respond to an appeal from the regional office asking that the state's branches come to the financial assistance of the Fort Smith branch, now up to its ears in a lawsuit against the school board for equal educational opportunities for Negro children. The Warren branch sent in $19.85 to help in this case, although the regional office had asked for contributions of not more than ten dollars.

First to respond was the DeQueen branch, Mr. Reuben Boyles president, which sent in $10.00. And lately have come money orders from the newly-reorganized Tillar branch for $9.25, and from the Camden branch for $15.00. Mr. Willie Binham is president of the Tillar

Raney

SIGNING THE FREEMAN CIVIL RIGHTS BILL *in Trenton is Governor Alfred E. Driscoll of New Jersey flanked by officers of the various interracial organizations giving active support to this piece of legislation.*

branch. Rev. S. Morris, president of the Camden branch, writes that "we will be glad to send more if needed; we did not have to bother our treasury, everyone gave freely."

That makes a total of $54.10 so far.

DALLAS: Commending Louisiana's "prompt apprehension" of suspects in the attempted lynching of a Negro, Edward Honeycut, near Opelousas, a letter from Donald Jones, southwest regional secretary to Governor Earl K. Long nevertheless emphasized that "further developments in this matter are expectantly awaited," pointing out that since "it is the contention of southern states that federal anti-lynch action should not be taken, on the grounds that the prerogative of states would thereby be usurped . . . Louisiana is invited to recognize that upon its administration of justice in the prosecution of the attempted lynchers . . . rests the opportunity to prove or disprove the need for Federal legislation against the crime of lynching."

Jone's letter asked also that "the deportment of Sheriff Gilbeau's office (Opelousas) be sharply inquired into" to see if it was delinquent in letting the prisoner be taken.

The attempted lynching occurred when three armed white men took Honeycut, 22, charged with having raped a white woman, from the custody of Sheriff Gilbeau at the Opelousas jail and drove with him to an isolated spot some twenty miles from Krotz Springs, where they alighted and prepared to lynch him. But, according to Honeycut's statement, "while they were tossing a coin to see who would kill me," the expected victim made his escape. He was found by peace officers the next morning in the branches of a tree overlooking the Atchafalaya river.

Sheriff Clayton Gilbeau has revealed that three men had been apprehended and charged with kidnapping. They are Maxile Savoy, Ariel Ledoux and Edward Miller, all three living in the vicinity of Eunice, La. Bond was fixed at $5,000 each.

FORT SMITH: Alleging that "there is no genuine issue as to any material fact and that plaintiffs [therefore] are entitled to a judgment as a matter of law" attorneys J. R. Booker of Little Rock and regional special counsel U. S. Tate have asked the U. S. District Court, Fort Smith Division, to grant their plaintiffs a summary judgment in the suit recently brought by Negro parents of Fort Smith, Arkansas, against the school board of that city on grounds that Negro children are discriminated against in the school system.

This action was brought about when attorneys for the school board kept requesting and receiving from the court extensions of time to answer a complaint filed by Messrs. Booker and Tate last December, and is designed to bring the litigation to speedy trial. When the motion for summary judgment is tried, the school board will be compelled to

Acme

STUDENT OF ART—*John Rhoden, 32, of New York City, a student at Columbia university, displays the four works of sculpture he entered in the first annual show presented by the student artists of the university. First prize for sculpture was awarded for the nude figurine in the center, fashioned of green, Luxor soapstone. The large head on the right is of Mexican tulipwood and the plunging bull on the left of mahogany. The fish at the upper left is made of green marble.*

De Bourg

OFFICERS OF THE NEW ROCHELLE, N. Y., *branch of the NAACP. From left to right they are Mrs. Hallie Hill, assistant secretary; John W. Tate, president; Mrs. Vanilla Hines, youth adviser; Rev. Charles Hunt, chaplain; Arthur Fine, financial secretary; George Richardson, treasurer; Bertram F. Minton, vice-president; M. Sobol, second-vice-president; and Mrs. Mattie W. Goodlett, corresponding secretary. Standing right is Dr. John B. Hanna, former executive secretary of the Council for Unity, New Rochelle. Seated at the right is Mrs. Cornelia Harris, recording Secretary.*

Novels of Unmistakable Distinction

NEW FICTION ALONG THE COLOR LINE FOR SPRING AND SUMMER READING

Just Out!

ALIEN LAND

by Willard Savoy. "An angry work, this first novel deals with a special aspect of an ominous and ever-widening dilemma. Here we have the spiritual torment of the all-but-white-Negro who can 'pass' with ease, and the deeper torment he faces when he moves into the all-white world."—C. V. Terry in the *New York Times Book Review.* $3.00

BUT THE MORNING WILL COME

by Cid Ricketts Sumner. "Mrs. Sumner writes temperately about a theme that is explosive in almost any part of the country. . . . She has set herself the provocative theme of miscegenation, and the morning of the title is the day for which a Southern girl waits when she needs no longer hide from others that her blonde baby carries the heritage of a mulatto great-grandmother." Mary Ross in *New York Herald Tribune Weekly Book Review.* $3.00

SOUTHBOUND

by Barbara Anderson. An absorbing story of the spiritual torment of a near-white Negro vividly told. $3.00

WITHOUT MAGNOLIAS

by Bucklin Moon. "A disturbing but temperate novel about Negroes in a white society who yearn to live like human beings. . . . It deals with all facets of Negro life and the whole panorama of the Negro world. . . ." Richard Cordell in the *Saturday Review of Literature.* $3.00

NEW DAY

by Victor S. Reid. "Mr. Reid is a young Jamaican Negro who is strongly, although not agressively, conscious of his Island heritage. . . . *New Day* is full of the sweet melange of Jamaican speech. It is unashamedly poetic, its imageries are fresh and lucid." John Woodburn in the *Saturday Review of Literature.* $3.00

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dispute the specific charges of discrimination made by the plaintiffs. If it does not or cannot do so, the court will doubtless order the school board to cease discriminating against Negroes forthwith.

Book Reviews

DISCRIMINATION AND DEMOCRACY

***Intergroup Relations in Teaching Materials: A Survey and Appraisal.* Report of the Committee on the Study of Teaching Materials in Intergroup Relations. Washington: American Council on Education, 1949. V+231pp. $3.00.**

***Discrimination and National Welfare: A Series of Addresses and Discussions.* Edited by R. M. MacIver. New York: Harper & Brothers, 1949. 135pp. $2.00.**

***Caste and Class in a Southern Town.* By John Dollard. New York: Harper & Brothers, 1949. XVI+502pp. $5.00.**

***These Our People: Minorities in American Culture.* By R. A. Schermerhorn. Boston: D. C. Heath & Co., 1949. XII+635pp. $4.50.**

That sensitively intelligent Americans are resolved to do something constructive about the problems of racial and cultural minorities is attested by the recent spate of books on the subject. These four just happen to be the most recent of many dozens which have appeared during the past year or two. While none of these under review contributes anything new to the problem of race and group relations in the United States, they do, however, in their several ways, help to clarify certain aspects of the questions they raise.

Intergroup Relations in Teaching Materials examines teaching materials, which means for the most part textbooks, to find the degree of derogation of racial and minority groups. What the study finds is just what anyone would expect it to find: that the textbooks for the most part reflect the prevailing prejudices (cultural, racial, religious) of American society.

Dr. MacIver's book is really a symposium in the religion and civilization series published by the Institute for Religious and Social Studies. The contents were originally the eleven lectures delivered from November, 1947, through February, 1948, at the Jewish Theological Seminary of America in New York City on the cost of racial discrimination in business, housing, education, and so on. As one would expect in such a small book on such a broad subject, our authors can hardly do more than sketch the problem. Perhaps the most searching chapter is the one by Prof. Robert K. Merton called "Discrimination and the American Creed." As valid as is Myrdal's emphasis on the gap between the American creed and the American practices, says Mr. Merton, it tends to oversimplify the relations between creed and conduct to such an extent as to be misleading, both for social science as well as for social policy.

"All these high authorities notwithstanding,"

Acme

FIRST NEGRO *to hold the office of county prosecutor, according to the American Bar Association, is PERCY J. LANGSTER, 58, of Baldwin, Mich., who became prosecutor of Lake county, Mich., on January 1, 1949. Langster is a graduate of Duquesne university.*

Why Was This Slave Girl Being Tried For Murder?

What dark, unspoken secrets surrounded Aime, the slave girl, and the young bride, Martha?

Read DOUBLE MUSCADINE,
by Frances Gaither
$3.50

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New York 18, N. Y.

continues Prof. Merton, "the problems of racial and ethnic inequities are not expressible as a discrepancy between high cultural principles and low social conduct. It is a relation not between two variables, official creed and private practice, but between three: first, the cultural creed honored in cultural tradition and partly enacted into law; second, the beliefs and attitudes of individuals regarding the principles of the creed; and third, the actual practices of individuals with reference to it."

On the basis of this assumption, our author then proceeds to work out a typology of ethnic prejudice and discrimination. These four attitudes sum up into the all-weather liberal or the unprejudiced non-discriminator, people who because they are unprejudiced fall into the fallacy of imagining that everybody else is like themselves; the fair-weather liberal or the unprejudiced discriminator, these are the timid boys who are afraid to speak out against discrimination for fear of losing status; the fair-weather illiberal, these are reluctant conformists to the equalitarian creed; and the all-weather illiberal or the prejudiced discriminator, he is the pure and unashamed bigot.

Caste and Class in a Southern Town is the reissue of a classic which first appeared in 1937. The author says that since he has no new information about Southerntown he has not altered his book from the first printing. In fact, since 1937 his research interests, he says, have swung from the community into the psychological field. If you didn't read the first edition, now is your opportunity to examine this brilliant study of social stratification between whites and Negroes in a town in the Deep South. The effects of caste and segregation on both whites and Negroes are analyzed in all their ramifications.

Prof. Schmerhorn's book, published in the Heath's social relations series, is designed as "a minimal text in the sense that it makes no attempt to give a comprehensive picture of minority groups in the United States." Minorities are selected for treatment on the basis of "population base," and include Negroes, American Indians, Japanese, Mexican and Spanish-speaking Americans, Poles, Italians, Czechs, Slovaks, Hungarians, Yugoslavs, and Jews. The authors treatment of these groups is cultural, historical, and familial. This is a lively and informative book on a pressing problem.

J. W. I.

On to California!

In 1949 the NAACP will be forty years old, and the 40th Annual Conference will meet in Los Angeles, California, beginning Tuesday, July 12, and ending Sunday, July 17.

Branches of the NAACP should begin making plans now to send delegates to this history-making 40th Annual Conference.

After I Moved In

(Continued from page 145)

own thinking, living, working, and dreaming. I like to know why I believe a certain way, and after deliberation I want to feel sincerely that I am right in my conclusions. That is just my way.

Now it struck me that these colored people, the ones I knew and the ones I read about, seemed to harbor no hates for themselves, that is, *they* didn't hate themselves because they were black or brown. They fell in love, married, mated and produced others of their kind. This is also true of the Chinese, Japanese, the Indians and all other peoples to whom some white people feel they are superior merely by right of birth and color. I feel it is fairer to judge a man after his death, when we can look back to see all he has done or has not done, than to judge him on his entrance into this world when he is a mere infant brought here by no formal statement of his own. I feel, too, that whether or not human frailities are to be admitted in all men as being natural, by right of human decency (which surely should be the aim of the civilized world), we must not hold up any infant and declare, "Behold, ye here, a child, who from this instant of birth, through no act of his own, is doomed to a life of soul-crushing humiliation!"

In our Declaration of Independence we say, "We hold these truths to be

self-evident, that all men are created equal, with certain inalienable rights, that among these are life, liberty and the pursuit of happiness." They are beautiful words, aren't they? But are they just words? Will we live up to what we say or must we admit we are liars? America can only be the land of the free and the home of the brave if her people keep her that way. No matter what mistakes we may have to go back and correct, no matter what difficulties we may encounter or how long it may take, we have a job ahead of us. We may be late getting started, but we have to begin sometime and it would be better for all of us if we just all plunged in and helped get the job done. For someday racial prejudice will not exist on this earth and man's dream of one world will surely come true.

Merriam School Fight

(Continued from page 141)

for the short time. They were not prepared for the frequent delays and reschedulings that followed. Each month the hearing was put off it drained another two hundred hard-earned dollars from the community. All it has done, however, is to make them even more determined that their children should not go back to the Walker school.

The Negroes feel that the frequent delays have not been without plan and point to several salient facts. Kansas politics is Republican dominated. The school board is being represented in the supreme court case by a county attorney and a private lawyer, Carey Jones. Mr. Jones is prominent in politics and heads the speakers bureau of the Kansas Republican party. Nevertheless, the case definitely came up before the supreme court on April 5, 1949.

On that morning, the local lawyer and an attorney from the national office of the NAACP argued to six justices sitting in the capitol at Topeka the invalidity of this continued and oppressive segregation. About thirty of the Negro parents traveled approximately seventy-five miles to hear this argument; for, in the words of one, "We wanted to see this fight through to the end." They returned to their homes secure in the belief that the Court would rule in their favor and permit their children to enter "the decent school" next term. They are still faced with the necessity of trying to raise over five hundred dollars to continue the education of their children pending this decision.

Merriam, Kansas, is probably typical of the results of segregated schooling, where good schools are provided for the whites and substandard education is forced on the Negroes. The Merriam, Kansas, happening highlights the great malaise of American education—segregation. The segregated school by its very existence teaches bigotry, prejudice, and intolerance. Perhaps Merriam can serve as a blueprint in the continuing fight of Negro parents to eradicate this most common violation of their civil rights.

INTERIOR *of the outdoor toilet of the Walker school.*

CITY OF NEW YORK — CANCER — ALL SITES

Deaths per 100,000 Population—Standardized*
1930 to 1943**

Year	All Persons	All Males	All Females	White Males	White Females	Colored Males	Colored Females
1920		97.2	108.1	114.8	108.2	62.7	93.1
1930	116.8	115.6	118.0	118.2	116.2	86.4	138.0
1931	113.5	110.4	116.7	112.5	116.2	86.6	121.8
1932	112.5	111.0	114.1	113.4	114.3	84.0	111.6
1933	113.7	115.8	111.6	117.0	111.5	101.8	112.0
1934	116.8	115.9	117.8	116.9	117.8	104.6	118.0
1935	119.4	119.8	119.0	120.3	117.7	114.2	132.7
1936	121.1	122.9	119.3	124.2	118.9	108.1	124.3
1937	120.5	123.9	117.0	124.7	116.3	115.3	125.1
1938	122.5	128.0	116.7	127.2	115.7	136.6	128.2
1939	123.2	128.5	117.6	128.7	117.1	125.9	123.6
1940	127.4	134.8	119.8	135.1	119.4	131.5	124.3
1941	121.8	128.4	115.0	128.4	113.6	128.5	128.9
1942	126.8	132.9	120.7	134.8	119.5	112.0	132.6
1943	125.7	132.9	118.2	113.6	117.4	125.2	125.4

* Standard Million—England and Wales 1901.

** Revised in accord with new population estimates based on 1930 and 1940 Federal Censuses.

LEGAL DIRECTORY

The following directory of some of the many colored lawyers in this country is carried in response to numerous inquiries from readers desiring to contact attorney outside their home towns. The Crisis maintains no legal bureau, and the N.A.A.C.P. handles only cases involving color discrimination, segregation or denial of citizen rights.

ARKANSAS

W. Harold Flowers
Masonic Temple, Pine Bluff
Telephone: 919

J. R. Booker
Century Building, Little Rock
Telephone: 2-4248

CALIFORNIA

Geo. R. Vaughns
1027 Adeline St., Oakland 7
Telephone TWinoaks 9688

Mathews & Williams
Charles H. Matthews — David W. Williams
2510 S. Central Ave., Los Angeles 11
Telephone: ADams 1-9739—ADams 1-6712

James T. Phillips
33 W. Mountain St., Pasadena 3
Telephone: Sycamore 7-4124

John C. Henderson
1557 — 7th St., Oakland 7
Telephone: TWinoaks 5338

CONNECTICUT

W. Arvey Wood
36 Park Row, Stamford
Telephone: Stamford 3-7037

GEORGIA

Austin T. Walden
428 Herndon Bldg., Atlanta 3
Telephone: Walnut 3536

Thomas J. Henry
208 Auburn Ave., N. E., Atlanta
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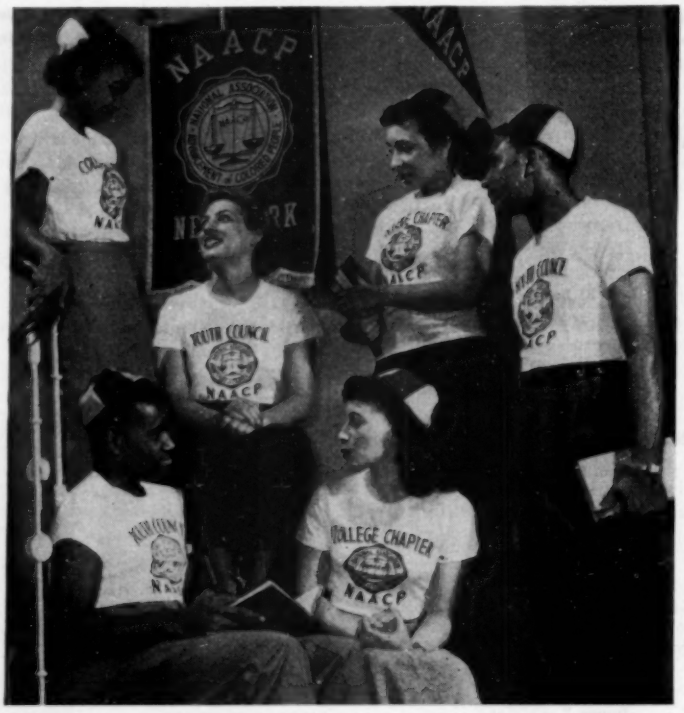

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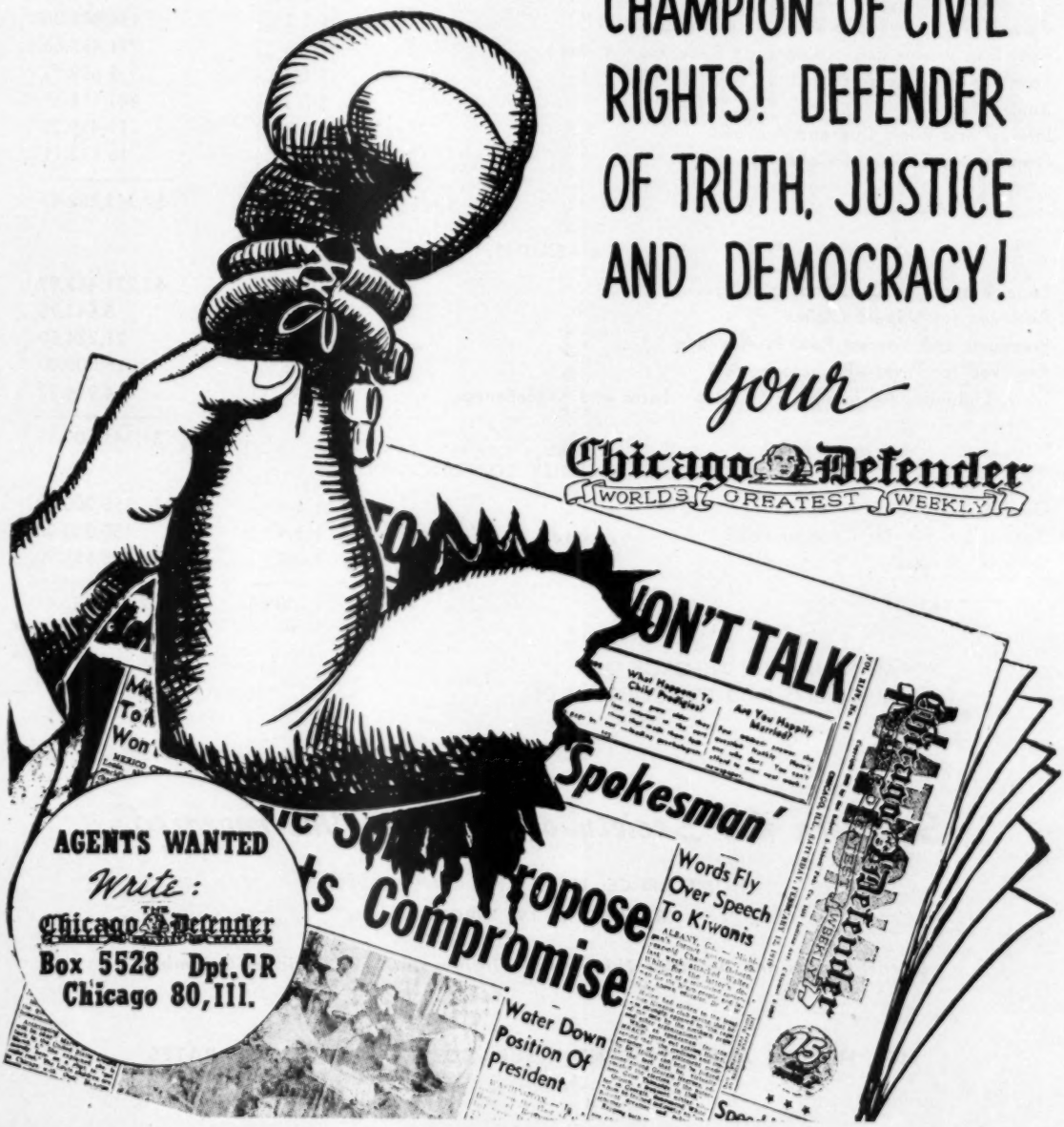

CONDENSED FINANCIAL ANNUAL STATEMENT OF

Southern Aid Society of Virginia, Incorporated

AS OF DECEMBER 31, 1948

ASSETS:

Cash	(4.7%)	$ 110,509.18
United States, County, Municipal and Other High Grade Bonds (Amortized and Investment Value)	(45.2%)	1,061,988.37
Cumulative Preferred Stocks (Market Value)	(5.7%)	134,800.00
Real Estate Mortgages (Loans on Race Homes, etc.)	(32.8%)	771,435.68
Loans to Policyholders	(0.1%)	2,659.23
Real Estate	(10.3%)	241,118.67
Interest and Rents Due and Accrued	(0.5%)	11,439.23
Premiums in Course of Collection	(0.7%)	15,932.11
TOTAL	(100%)	$2,349,882.47

LIABILITIES:

Legal Reserve on Outstanding Policies	(51.98%)	$1,221,488.99
Reserved for Unpaid Claims	(0.36%)	8,542.75
Premiums and Interest Paid in Advance	(.9 %)	21,224.50
Reserved for Taxes—Payable in 1949	(1.06%)	25,000.00
Misc. Liabilities (Dividends, Emp. Dep., Taxes and Miscellaneous	(2.9 %)	64,944.33
		$1,341,200.57

ADDITIONAL SECURITY TO POLICYHOLDERS

Capital	(6.4%)	$ 150,000.00
Special Reserve for Contingencies	(6.4%)	150,000.00
General Surplus	(30.0%)	708,681.90
TOTAL	(100%)	$2,349,882.47

TOTAL INSURANCE IN FORCE, DEC. 31, 1948	$10,934,697.00
TOTAL CLAIMS PAID TO POLICYHOLDERS	$10,833,966.83

Southern Aid Society of Virginia, Incorporated

HOME OFFICE: THIRD AND CLAY STREETS
RICHMOND 19, VIRGINIA

District Offices and Agencies Throughout Virginia and the District of Columbia

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